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[EDITORIAL.]

Emin Bey is no longer beleaguered and in peril. Writing from Wadai on the 17th of April, he announces that he has succeeded not only in defending himself, but also in re-occupying nearly every station in Central Africa which Gen. Gordon entrusted to him; that, further, he has won the confidence and trust of the people, and has sown "the seeds of a splendid future civilization." There is, therefore, no "rescue" necessary in his case, and the original purpose of the Stanley expedition has ceased to exist. Though he has now spent twelve years in exciting and exhausting adventures and labors in the very heart of Africa, the brave Emin has no desire to leave his post. All he asks from the relief expedition is the opening of free trading communication with the coast.

Tennessee followed Texas in refusing the prohibitory amendment. Neither the earnest appeals of hundreds of pulpits, nor the personal, unremitting efforts of thousands of noble women who exhausted every laudable device which feminine ingenuity could suggest to influence voters to deposit their ballots against the rum-curse, nor even the petition of the prisoners in the Nashville penitentiary, availed. The cause is lost in Tennessee—for the present; but its advocates, though "cast down," are not dismayed. The conflict is not ended, only postponed.

The arbitrary action of the Indian Bureau forbidding the use of the vernacular in the Dakota schools and insisting that English shall be taught, was deeply reviewed at the Mohonk Conference. The order, it appears, does not interfere with preaching, or issuing Bibles, or teaching adults in the Dakota tongue, but it does proscribe in toto the use of the dialect in all teaching of children, between the ages of six and sixteen, whether in public or in mission institutions; it perpetually closes all schools where teaching is done by natives, and all theological schools where Indian youth are under training. Its effect in retarding and discouraging missionary work cannot fail to be disastrous. Remonstrances and appeals have thus far proved unavailing. The commissioner of Indian Affairs has decided that the teaching of the vernacular is a waste of time, and that the only effective way to civilize the savage is to teach him English!

Commissioner Atkins professes to be contented in his decision by the "opinions of the ablest and most earnest friends of the race." It would be interesting to know who some of these "ablest and most earnest friends" are. None seem to have been found among the very numerous and respectable body which gathered at Lake Mohonk, and which included such names as Senator Dawes, Bishop F. D. Huntington and Walker, Drs. L. Abbott, W. H. Ward, and Ellingwood, Gen. Clinton B. Fisk, Judge Drayton, Miss A. C. Fletcher, and Gen. Armstrong. Nor did these "able and earnest friends" see fit to send to the Mohonk conference any memorial of their views, or attempt to show how the compulsory study of English could compensate for the immediate paralysis of all religious instruction of the young. It certainly looks as though one man, who holds his position by the mere accident of office, had arrayed his single despotic judgment against the views of the wisest minds in the country on this subject. If this be true, we agree with Dr. Abbott that the Indian Bureau should be regarded as a temporary affair, which the government can afford to wind up as soon as citizenship is accepted by the Indians—and then sooner.

A good deal of satisfaction has been expressed at the selection made of the gentlemen who are to be associated with Secretary Bayard in the hoped-for settlement of the fisheries dispute. President Angell, of Michigan, has already been employed in international negotiations—in effecting the treaty with China; and Judge Putnam of Portland has been the legal agent of the government in all the fishery complications with Canada during the past two years. Both western and eastern interests will thus be represented; and no political complaint can arise, for one of the nominees is a Republican and the other a Democrat. Mr. Joseph Chamberlain is expected to reach Washington early in November. His associates have not yet been named. The joint board will not, of course, exercise judicial

functions; it will simply aim to reach the terms of an amicable settlement of every point involved, which terms will then be referred to the respective governments for decisive action.

AMONG OUR PERIODICALS.

A correspondent of the Boston *Advertiser*, writing from Rome, gives some very interesting glimpses of Italian royalty. King Humbert is now reaping in seclusion, and in the form of a weakened constitution, the "wild oats" sown in youth. He is also compelled to strict economy by the heavy debts inherited from Victor Emmanuel's reckless living. He is, however, an intelligent ruler. His views on government are illustrated by the following:

One day, when a warm conversation was going on in his presence as to the best form of monarchy, he expressed himself as follows: "Gentlemen, the best of all monarchies is the one where the king is felt everywhere without being observed."

"And the best form of a republic?" asked a certain ambassador.

"It is that one," was the reply, "where, as in America, the genius of the people has so deeply penetrated every fibre of the social fabric, that no place remains for a king."

Queen Margaret, has, however, succeeded in exciting a deeper and more universal interest than has the king. Queen Margaret is very studious and well-informed, and has a genuine love for the literary movements in the various countries, being conversant with the great classical works of each, and she speaks fluently several foreign languages. Although her mother is of German origin—belonging to the royal house of Saxony—the queen had for a long time neglected the tongue of Schiller, but since the friendly relations which have sprung up of late between the imperial family of Germany and the house of Savoy, and since the frequent visits of the crown prince to the Roman court, the young Queen determined to acquire a more perfect knowledge of German. Her distinguished Prussian guest accordingly became her teacher by correspondence, she sending him her translations, which he would correct and return with remarks, just as a regular professor would do. All this has led to an intimacy between the two courts that perhaps has not been without its effect in shaping the new policy which Italy has followed during the past few years. The crown prince used always to speak of his pupil as "My little sister Gretchen."

The Queen not only reads English, but she speaks and writes it very fluently, and has committed to memory many choice bits of English literature, with which she has a broad acquaintance, being as familiar with Irving and Longfellow as with Shakespeare and Byron. She positively forbids the putting of a French noun in the hands of her son, the young Prince of Naples, but allows him to read the works of Scott and Cooper. On one occasion, when a gentleman who prided himself on his literary knowledge attributed to the Scotchman a tale written by the American, Her Majesty remarked quietly: "Let us remember that the things which are written by Walter Scott are the things which are written by Walter Scott."

Editor Fields of the *New York Evangelist* has been interviewing Castelar. Both in the Cortes, and in his own home in Madrid. The first look at this noble Spaniard of his time in the hall of the Cortes was somewhat disappointing:

He had not the physique of a man of whom we would make a hero. According to our idea of what should be, a commanding stature is the fit embodiment of the exalted mind. When an orator stands erect, he should show a majestic figure, like that of Chatham or Gladstone or Henry Clay. But here was a man rather under-sized, thick-set, broad-shouldered and broad-chested, with neck and breast like a wall. This was not a figure in which a man could "pose," or strike attitudes; but it is a physique for the hard work of a public speaker, who, according to Cicero, should have robustness (*bona latera*). Such was the figure of Mirabeau, as it was in later years of Gambetta. Observing a little more closely (for as I was in the diplomatic coat, which was almost directly over Castelar's seat, I could literally look down upon him), I took the proportions of his head, which is of very uncommon size, and round, as if equally developed in every part, the top rising like a dome over the massive substructure. It is almost entirely bald—a feature which is common among Spaniards.

Dr. Fields called upon him at his home and had a long conversation. His theory of political action he sums up in one word: "The Republic, not by revolution, but by evolution!"

"But this," I said, "is a slow process."

"Yes, it is slow, but sure."

"But how will you prepare Spain for it?"

"Educate the people, and then give them universal suffrage, and let them decide for themselves."

"But would not the same reasoning apply to the United States?"

Again the loud, cheery voice, answering "Out, out, out!" and he burst out anew with "The Republic is coming, not only in Spain, but in all Europe." In France it had come already; it would come in Germany—yes, and in Russia also. Napoleon had predicted that Europe would be Republican or Cossack. Which it would be, would be settled when the Cossacks themselves were Republicans.

It is gratifying to learn that Castelar is no believer in bull-fights.

of his great speeches before the Cortes, is thus depicted:—

There was a hush as the president in a low voice, but which was heard to the end of the Chamber, announced "Senor Castelar." Instantly there was an eager movement of interest and attention. Senators and ex-members who had the privilege of the floor pressed in greater numbers. While they were crowded in, Castelar rose and stood for a few moments silent, with his hands clasped—an attitude that is peculiar to him. The throng in the galleries leaned over in breathless expectation, listening for the first word. Soon it came. "Senores!" That was all, but that was enough; for with the sound of his own voice, every trace of nervousness disappeared; he was master of himself, and once sure that he was master of his audience. He did not begin with a rush, but very deliberately, as if he were still the professor in the university, unfolding the principles of the philosophy of history. His voice was low and sweet, to which you listened as to a strain of music. As the fire kindled within him, his voice rose. The words came faster and faster, till the stream became a torrent, and the breeze swelled to the roar of a tempest. Then his gestures answered to his voice. His hands were unclamped, and his right arm extended, quivering as with electricity, his finger pointing wherever he would that the lightning should strike. At times he used a gesture which I had never seen in any other speaker; he would clasp his hands, or even double his fists, and raise them above his head, and then throw them violently before him, as if he had taken a red-hot ball out of his fiery brain to dash it in the face of his enemies! Such a burst generally ended with a flash of lightning and a peal of thunder, at which he stopped exhausted, and turned to take a glass of water, while the great assembly drew a long breath, and prepared to have the onset renewed.

The *Scientific American* has a very distinct impression as to what breaks down our young men in college:—

It is a commonly received notion that hard study is the unhealthy element of college life. But from tables of the mortality of Harvard University, collected by Professor Pierce from the last triennial catalogue, it is clearly demonstrated that the excess of deaths for the first ten years after graduation is found in that portion of the class of inferior scholars. Every one who has seen the curriculum knows that where *eschylus* and political economy injure one, late hours and rum-punches use up a dozen, and their two little fingers are heavier than the loins of Euclid. Disipation is a sure destroyer, and every young man who follows it is as the early flower exposed to an untimely frost. Those who have been involved into the path of vice are named Legion. A few hours' sleep each night, high living and plenty of "smashes," make war upon every function of the body. The brain, the heart, the lungs, the liver, the spine, the bones, the flesh, every part and faculty are overtaxed and weakened by the terrific energy of passion loosened from restraint, until, like a dilapidated mansion, "the earthly house of this tabernacle" falls into ruinous decay. Fast young men, right about!

And the London *Queen* has a very distinct impression of the ways in which country girls are led astray by "false lights":—

Sometimes it was the most dangerous of all the false lights which misled the young and inexperienced girlhood of towns and country places alike—the clever, specious, sentimental quack-genuis, who had the gift of words, a soft voice, fine eyes, and that insatiable kind of vanity which no homage can satisfy and no misery wrought by his greedy cruelty shame into quiescence. This is a kind of man well known in small country towns. He comes down among the young creatures, in whose hearts and minds are stirring the vague desires for a fuller life than that afforded by the monotony of home. And he comes as the bringer of good tidings, and his face is beautiful upon the mountains. The more emotional girls sigh for a life of richer and more satisfying affection; the more thoughtful yearn for a broader mental outlook, a higher intellectual flight; those dissatisfied with the old landmarks, seek hither and thither for some more assured certainties—some stronger mind to help their own as yet timid and chaotic dissatisfaction. He is the pilot to them all into the halcyon seas where they would be. For the most part he is a Protean and universal; taking each case on its individual merits and dealing with each one separately. In all he is suggestively, but so much the more thrillingly, vague. His utterances have round them that prismatic cloud of mysticism through which the most commonplace thought shines like a golden fountain; and the more unedifiable the phrase, the more beautiful its potential interpretation. He stimulates the imagination of his fair young hearers. He puts out of court the honest trade of the plain, and the good, brotherlike affections and unsentimental downrightness, and makes them appear backward and clownish by comparison with his own trimmed and exotic elegance.

No one can say that he has ever committed himself—that he has intentionally roused such and such emotions, and called forth such and such hopes. He has played with all these young hearts as a juggler plays with balls or knives; and he has not struck his own head nor cut his own fingers. Heart whole and fancy free, he moves among them all as a mesmerizer among his patients—beckoning here, commanding there—making this one to weep and that to laugh, this to sleep and that to walk.

Bishop Foss turned prophet in his noble address at the opening of the Minneapolis Exposition. His concluding words are thus reported in the *Methodist Herald*:—

Our government issues four times as many patents as the English. In the International Electrical Exposition in Paris five gold medals were given. All came to the United States. Herbert Spencer declares that "beyond question in respect of mechanical appliances the Americans are ahead of all nations." Cast your eyes down our nation's track for a single year. What do you behold? I see six hundred millions of intelligent, happy people, constituting a strong, united nation, respected and honored through all the world as foremost of the nations—electricity the great motive power, unless indeed some now unknown

force shall have superseded it—air or water the chief fuel—labor emancipated from its drudgery by the progress of science, of discovery and of moral ideas—poverty unknown—education universal—every wilderness and solitary place made glad and every desert rejoicing and blossoming like the rose—not the liquor saloon to be found in all the land—the same old flag waving everywhere, unchanged save that its thirteen original stars, now thirty-eight, will then be a hundred; and over all the land the blood-red banner of the cross waving in triumph. Such, or as much nobler and better as Infinite Wisdom can make it, shall be the United States of 1887!

Prof. G. Frederik Wright, in the *Independent*, tells about "missionary work in Alaska":—

I have elsewhere told of the impression made upon the small Taku tribe of Indians by the brief labors of Dr. Goodrich of Philadelphia. The whole tribe laid aside their heathen customs, banished their medicine men and built a church. It was interesting to see the impression made upon our Taku heathen guide, who, as it were, had touched the hem of the missionary's garment, but had learned more from even that brief contact with such Christian devotion than the most of us learn from much greater advantages. Whatever may be thought of the strictness of Presbyterian doctrine in the abstract, our man "Jake" had caught the spirit of Christ from the men who brought the doctrine; as his creed, which we drew out of him by questions one Sunday morning, testifies. As translated to us by the other guide, who could speak broken English, "Jake's" creed was as follows:—

"1st. God is the Boss of us fellers and of every man all.

"2d. God loves us fellers and every man all.

"3d. I feel in my heart that I love God. I love my brother, my sister, every man all.

"4th. I wish every feller loved Jesus. Then they good; no bad, no fight."

HARVEST SONG.

BY M. E. WISSELOW.

When summer heats are over,
And showers of crimson leaves
Are falling on the clover,
We bring our garnered sheaves
And gather heaped-up measures
From orchard and from vine,
Where the brown earth yields its treasures
Of our "land of corn and wine."

Where late rich grain was growing
In pastures green and fair,
The well-fed flocks are lowing
As on the cooling air;
The shelled-out maize is golden,
There is wealth of produce here,
And white-robed peace is holding
Its court from shore to shore.

Though winter gales and fearful
Be stealing on apace,
There is nothing gaudy and fearful
In its rigid, hoary face.
Our cellars stored with dring,
Full baskets and packed stores,
High racks and lamps uniting,
We shall tide the dark months o'er.

Oh, blessed hours of plenty,
That fruitful hills and plain
Have filled for us to empty,
And still will fill again!
Oh, blessed are the peoples
From mountain peak to sea
Of our land of schools and steeples,
Where everything is free!

Right gladly to our Father
Our harvest song we raise,
As we crown His fruit-filled altar
With incense wreaths of praise.
And with free hand we scatter
Abroad among His poor,
For the winter's bread and butter
The gleanings of our floor.

All praise for sun and shadow,
Warm breezes and soft rain,
For lake and stream and meadow,
For fields of waving grain.
Keep harvest home, O neighbor,
With us these autumn days,
And sing for prospered labor
A song of grateful praise!

OPENING ADDRESS AT SCHOOL OF THEOLOGY.

The many friends of our School of Theology, and of the precious young men just commencing or resuming their studies therein, will doubtless be pleased to know something of the spirit in which the work of the year is begun. Could they have heard the lute singing on opening day and joined in the touching prayer of Professor Townsend, they would have been left in no uncertainty respecting it. "God is our refuge and strength," was the first word of the Scripture lesson, and the remarks of President Warren were an expansion of this overtone and keynote for the year. The following is the greater part of his address:—

Upon the wall of the dining hall of the convent of San Marco, at Florence, is one of the most beautiful of pictures. The subject is "Providence," or, as it is often called, "St. Dominic's Supper." The legend which it illustrates is to this effect, that in the days of St. Dominic, while he was living in the monastery of Santa Sabina at Rome, the Lord sent upon him a severe trial of faith. As founder of a new order of preaching friars, he had gathered his first disciples about him, forty in number, and with them was endeavoring to attain to the highest medieval ideals of Christian piety. Day by day the brethren fasted, and prayed, and studied, and went forth into the city to preach and to beg their daily food. Never had they returned without supplies. One evening, however, to their grief and consternation, all returned to the convent with empty baskets. None had had dough to eat during the entire day, and the darkness of night had now fallen. Great was their distress and discouragement, when St. Dominic, hearing their report, ordered

all to come into the refectory and take their usual seats at the table. When all were in their places, the holy man lifted his hands and eyes to heaven and pronounced the customary blessing, when lo! as he spoke, two shining angels of God glided around the board, the one with a basket of bread, the other with a pitcher of wine, and leaving the table loaded with abundance, they vanished out of sight. As the brethren sat in mute amazement, St. Dominic stretched out his hands and said calmly, "My children, eat what God hath sent you; and as with awe and gladness they obeyed, they found it truly celestial food, the like of which they had never tasted before."

Brethren, that rich and time-mellowed picture has been before my inner eye ever since I came into this room. Each one of us professors, at whose tables in the lecture-rooms you are soon to gather, is in the same extremity as was St. Dominic. As we look in your eager faces, and note your manifest hunger for truth and spiritual life, we are saying within ourselves, Whence shall come the bread of truth and the wine of the Spirit to fill and satisfy so great a multitude? This first and most essential food, this first and most essential drink, are not to be found in any vault or store-room of this building. Our tables and desks are perfectly bare and empty. You have come in with unfilled baskets from the world in which you have vainly begged such gifts. We who are to teach you would be in despair had we not faith in a heavenly refectory. In our Father's house there is bread enough and to spare. So our first act this opening day of an opening year is to gather here in the consciousness of our absolute want and absolute dependence, and say, as Christ has taught us: "Give us this day our daily bread."

And as we who teach begin, so we expect to continue. We expect to be as destitute, as unable to feed your minds and hearts with the heavenly food, to-morrow as to-day. Every day as we take our places at our desks, we expect to find them bare and empty; but as we look up and bless our Lord, and await His help, we expect to see the table spread by invisible hands, and to see your souls satisfied with invisible nourishment. Perhaps you do not believe it, but I believe that angels of God are going to move through these halls and rooms many a time this coming winter. I do not believe in legends, but I believe in God's Word; and it is God's Word which says: "Are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation?"

And now, if we your teachers, after so many years of Christian living and striving and working, feel thus absolutely dependent upon the present and constant help of God, ought not you who are younger and less experienced to begin to institute a little self-examination? If you have come here saying, after the manner of men, "I can do this," and "I can do that,"—if possibly you have come saying, "With my preparation I could master this whole curriculum in two years or one year"—what ought to be the inference? The inference ought to be, and in the minds of your teachers is, that as yet you know nothing, absolutely nothing, as to the real purpose for which our Lord has brought you hither, and that you are as ignorant of your true needs as you are of that purpose. And the more you cherish any vague notion that some way you are superior to others, and can do what others cannot do, the more difficult it is going to be for you to be taught of God, or ever to do anything in His ministry as it ought to be done. Of all men you are the one who needs to stay longest—linger and listen, and listen, until that heavenly whisper is distinctly heard, believed and welcomed. "Without Me ye can do nothing."

One other word. This house belongs to our Lord Jesus Christ. He occupies it—every part of it. He has opened its sacred doors to you, that you may dwell with Him for a little season and learn of Him. He is willing not only to meet with you wherever two or three are met together, but also to commune with you individually in the solitude of the closet. Precious privilege! But sometimes He will make an unexpected call when you feel unready to see Him. Sometimes you will feel that His steady inspection of your thoughts, desires and acts is more than you can bear. Sometimes in the silent night you will almost say, "Would that His eye some times slumbered or slept!" But all the same, you will be day and night in His sight, every moment giving Him joy or giving Him grief. Are you equal to such a life, to such a guestship, as this? Can you dwell joyfully in a house whose head and master is the Lord Jesus Christ, whose monitor is Christ, whose inspector of rooms and hearts and lives is Christ, whose very night watchman is Christ? Can you be ready without shock to meet Him unexpectedly, at any time, in these His own hallways, or in the room which He has prepared for you? If you can, you are the pupil He wants; if you cannot, you are where you do not belong, and the sooner you admit the fact the better. "Procul, Oprocul, este profani!"

Brethren, it is a temple in which your Lord here places you—a temple whose sacrifices of praise and prayer are rising, not only morning and even-

ing, but also at almost every moment of the live-long day. In other years there have always been a few who came with no appropriate realization of the fact that they were entering upon a new life, that they were entering an abode entirely different from any ever occupied before. I hope this year will prove an exception. Sometimes I have wished that there were houses of probation to which all candidates for this house should be sent for testing and for careful preparation for the sweet and blessed and holy life of this temple of the Lord.

Many thoughts which I should like to utter, press in upon me, but if by stopping here I can leave that one already uttered the clearer and the more deeply impressed, I shall do well to stop. God help that in all the year to come, whether you eat or drink, or study or pray, all may be done in the name of the Lord Jesus, and in the constant recollection of His presence!

"HAVE THE FAITH OF GOD."

BY REV. E. S. STACKPOLE.

Such is the marginal version of Mark 11:22, and upon it, with parallel passages, some have based an erroneous doctrine concerning the exercise of faith. It is said that the faith we exercise is God's faith, which He directly inspires in the soul of the believer. The parallel text especially relied on is Gal. 2:20: "The life which I now live in the flesh I live by the faith of the Son of God." The faith of the indwelling Christ becomes our own. This is the sovereign remedy for weakness and littleness of faith. If we receive Christ in His fulness, His faith will take the place of our unbelief.

This doctrine is plausible, and it contains the germ of a great truth; but we fear the truth has been perverted by some, and misunderstood by others. The fundamental error of such teachers seems to be a mistaking of the objective genitive for the subjective. "The love of God" may mean our love to God, as in John 5:42, or God's love to us, as in Rom. 5:5. In the first case, we have the objective genitive, since God is the object of love, or the one loved; in the second case we have the subjective genitive, since God is the subject of love, or the one who loves. The meaning of the phrase must be determined by the context, and by the nature of the case.

The fear of the Lord cannot, from the nature of the case, mean His fear, but the fear of others for Him. So "the faith of God," "the faith of Christ," etc., cannot mean the faith which He exercises, but faith which we exercise in Him. There is no room for the exercise of faith on the part of a being who knows all things. Faith is necessitated on our part by our ignorance, dependence, and unworthiness. We trust, because we cannot see. We lean upon Him, because we cannot stand alone. We rely upon the merits of the Saviour, because we have no merit of our own.

The meaning of the phrase under discussion is also seen by the context. In Rom. 3:22, we find the phrase, "by faith of Jesus Christ," explained in the 26th verse by "him which believeth in Jesus." In Gal. 2:16, "the faith of Jesus Christ," and "the faith of Christ," are explained by the clause that comes between the two expressions, viz., "we have believed in Jesus Christ." So the exhortation, "believe on the Lord Jesus Christ" (Acts 16:31), and "believe in Me" (John 14:1), make it plain that Christ is the object of our faith. The faith we exercise is our own, and it is directed toward and rests in Him.

Now as to its origin. Does faith have its source in us, or in God? Is it a gift He somehow deposits in us? Eph. 2:8 does not so declare, for the antecedent of the pronoun "it" is the *salvation* implied in the previous sentence, as shown by the neuter gender of the pronoun, and also by the next verse; for it were idle talk to say that faith is "not of works." Faith is an exercise of the soul, and exists only in its exercise. Thought and emotion are gone when the soul ceases to think and to feel. So there is no faith except while we are believing. An habitual confidence in Christ may also express the state of the soul. Faith is not an entity that may be transferred from one person to another. Every exercise of the soul is its own, and purely original. The exciting cause may come from without, but the thought, the emotion, the volition, are its own. We speak about the transference of thought, and it would be allowable in rhetoric to say that I am now endeavoring to transfer my thought to the mind of whosoever may read this. But does anything whatever pass out of me along the line of ink, type, and paper, and into the mind of the reader? If any one reads this, I trust that thoughts somewhat similar to my own will spring up in his mind, but they will be his own, not mine. Every one is an original thinker.

So the love, joy and peace you feel, and the faith you exercise, are your own. They are awakened in you by the knowledge of certain truths that have been brought to your mind. Each truth brings its corresponding emotion. The knowledge of immediate danger awakens caution or fear. Good news causes gladness to spring up in consciousness. Love responds to love revealed, unless the heart is depraved. Faith responds to evidence made known through the truth and personal charac-

ter, unless sin prevents. But because of sin, the persuasive and transforming influences of the Holy Spirit are needed by every soul, before it will yield a loving assent to the truth, and put its trust in the personal Saviour. Thus the evidence and persuasion come from God; the exercise of faith is our own.

The distinction between my thought and emotion and those of the reader is made plain by the intervening space and the introduction of media for the conveyance of thought, or, more properly, for the awakening of similar thought. But suppose I could get nearer to you than even to whisper in your ear, and grasp your hand? If one soul could somehow inhabit another, and form a unity with it, we could not then speak of transference of thought and of the awakening of somewhat similar emotions. The exercises of both souls would be blended in one consciousness. Each might be said to think and feel the thought and emotion of the other.

God is not near to the Christian believer in the sense of separation. He is within. He dwells in us, and we in Him. And He has promised to so fully possess us and dwell in us as to make us "perfect in one." Thus He gives us His peace, His love, His joy, because He gives us Himself; yet it is also our peace, love, and joy, though consciousness cannot distinguish between the two. In fact, the two have become one. In this state faith in Christ becomes the natural, spontaneous outflow of the soul, that wavers not, nor thinks of doubting. It is rest. It is peace. It is communion. It is what Paul calls "the faith of the Son of God who loved me, and gave Himself for me," by which he lived even while in the flesh. Thank the Lord, I know something about this same way of living!

An Appeal for Medford.

This church is now making a herculean effort to free itself from debt. It needs help. It is a critical moment. At the commencement of the undertaking the debt was \$12,000. Many subscriptions have been given only on condition that the whole amount be raised. The pledges, together with what is expected from the Church Extension Society, amount now to \$10,370. This includes subscription by the Ladies' Aid and Sunday-school, which will tax to the utmost the energies of the church. Here, then, is something over sixteen hundred dollars to be secured to clear the whole thing off and avoid a calamitous failure. Most of this must come from out of town. Many have already given, and yet there are a great many more that would be glad to help if they knew the circumstances.

The Boston fire of '72 and financial crisis of '73 are responsible for this debt. But the organization and branching off of three or four other churches from this mother church has not contributed to her further growth, but had its retarding influence. Still there is territory enough. New houses are now constantly being built within the radius of a mile, and if once this debt is removed, property will come to this church as never before. These brethren have struggled long and heroically. They are now where they must have help. There is no more precarious case in the bounds of the New England Conference.

Will not those who read this, send \$1, \$5, \$10, or \$25 to the pastor, Rev. L. D. Bragg, Medford, or to the presiding elder, Rev. J. H. Mansfield, D. D., Malden? Ask God about it, and may His Holy Spirit put into your heart to help as generously as you possibly can! Do not wait, but send immediately, as it is necessary to raise this at an early date. Otherwise the church suffers.

JOSEPH H. MANSFIELD, Presiding Elder.
L. D. BRAGG, Pastor.

A Deserving Appeal.

Rev. Marshall W. Taylor, D. D., late editor of the *Southwestern Christian Advocate*, leaves a wife and three children—a eldest six years old, and the youngest a babe in arms. He had bought and partially paid for a home in Indianapolis, Ind., and was paying \$50 per month on it. Fifteen hundred dollars remain unpaid. Unless this can be provided for, the property will be lost. Mrs. Taylor says she can earn her own living if she home can be saved. Dr. J. E. Gilbert, of Indianapolis, and Dr. J. C. Hartwell, of Cincinnati, have decided upon the following plan to save the home to the family of the departed brother. Dr. Taylor left a library containing about six hundred volumes. Many of them are new books, or nearly so. Besides the usual miscellaneous works found in a minister's library, there are many volumes bearing on the negro question. He made a special effort to possess himself of negro literature. Mrs. Taylor desires the library to be placed in the New Orleans University as a memorial to her husband, and where it can be of value to the multitude of students who in coming years will attend that institution. But to save her home she needs the money it represents. One thousand dollars would be a fair price for the books and excellent cases in which they are shelved. It is proposed to raise that amount, and apply it on the house, and place the library in the New Orleans University. Dr. Taylor was the one colored man holding a General Conference office in the Methodist Episcopal Church. It would be a very proper exhibition of Christian charity to aid his widow now in her distress. Contributions may be sent to either of the above brethren, and they will see that every dollar will be paid directly upon the homestead debt.

The church must grope her way into the alley and courts of the city and up the broken staircases and into the bare rooms and beside the loathsome sufferer. She must go down into the pit with the miner, into the forecabin with the sailor, into the tent with the soldier, into the shop with the mechanic, into the factory with the operative, into the field with the farmer, into the counting-room with the merchant. Like the air, the church must press equally all surfaces of society; like the sea, flow into every nook of the shore-line of humanity, and like the sun, shine on all things, foul and low as well as fair and high; for she was organized, commissioned, and equipped for the moral reformation of the whole world. —Bishop Simpson.

Miscellaneous.

NEW YORK LETTER.

BY REV. E. WHEATLEY, D. D.

STATE POLITICS.

"What is to become of our country if moral ideas are ignored?" queried an anxious politician, whose solicitude on the subject was doubtless influenced by desire to obtain the support of persons representing moral ideas at an approaching nominating convention. He is a Republican, and many Republicans and more Democrats are under the control of the liquor interest. Not long ago, a chance conversation between a man who turned out to be the secretary of the New York Liquor Dealers' Association and the writer evoked a declaration by the former that money had been and will be largely used by them to influence nominations and elections. He justified the wholesale corruption of voters and legislators on the ground that it was in defense of a legitimate business. Nothing can exceed the impudence of a German-Jewish liquor-dealer. He has "the cheek of an army mule" in assertion, and the utter unscrupulousness of his ancestor Ahab in trying to effect his ends. His sneer at "Sunday-school politics" is of the most contemptuous, and his dislike of fanatical Methodists because of their prohibition proclivities is of the most pronounced.

Well, the nominee for Secretary of State on the Prohibition ticket in the Empire State is a Methodist—and a Methodist preacher. Dr. D. W. C. Huntington is a Vermont boy by birth, a New Yorker by transfer of residence, a leader in the Genesee Conference, and has served five times in the General Conference. A few of his party objected to his nomination on the ground—probably—that he was a minister. Though a minister, he cannot very well do the cause of moral ideas or of state sobriety any greater harm than some who are not ministers have done; and in all probability will do infinitely more good to both if elected. One great error of the Republican party has been its endeavor to catch the liquor vote. All the success achieved in the effort has been at the cost of ten times as many sober votes. It is becoming sensible of its folly, and will possibly be fully awake to it before the enforced deserters return to its colors.

The State Prohibition Convention was a very large and important body. It exhibited portraits of those who have fallen martyrs to their principles—of George C. Haddock, of young Broderick, and of J. Gambrell. Healthy, robust, and well-fed, they were living examples of the physical value of total abstinence from intoxicants. Enough of noble and godly women were present to illustrate the statement that "women are the backbone of the prohibition movement." The convention opened to the sonorous strains of "Old Hundred," and through the lips of Rev. W. G. Browning, of the New York Conference, besought the Divine blessing upon its deliberations. One hundred and two of the veterans of the war for the Union were among the members, and found willing allies in two ex-Confederate soldiers who had fought to destroy the Union. All are in perfect concord now in the campaign for the salvation of the State from an enemy which slays more men and desolates more homes within the same space of time than did the conflict over the unity of the American people. One of the delegates said that it had been rumored that the convention was composed of infidels as well as cranks, and proposed to test the truth of the report by asking all who were clergymen to rise in their seats and be counted. Ninety-two responded. All who were church officers were then requested to rise. They did so. "There are so many of you that the secretary can't count you," remarked Chairman Bascom. A moment later, and all who were church members were invited to stand. The whole congregation rose at the call. This, then, is a party of moral ideas, and truly representative of the Sunday-school politics which so grievously set at naught the states of Egyptian politicians.

Ideas not offices, principles not parties, characterize the Prohibitionists. Their sincerity, self-sacrifice, and enthusiasm recall the stirring scenes of the great anti-slavery struggle. Forty-three of the delegates were original Prohibitionists, 134 had been Democrats, and 637 had been Republicans. These figures show which party has lost most by lust for liquor, and by pandering to the iniquity of the drunkard-makers. Thirty-two of the delegates were abolitionists who had voted for James G. Birney. Will they live, or will their sons live, to see the suppression of the manufacture, importation, and sale of intoxicating liquors as beverages? As strange things have happened within the past fifty years. The century is one of startling surprises. It is the unexpected that happens. The sum of \$5,716.65 was collected for the prohibition campaign. This is but a flea-bite on temperance resources compared with the vicious mouthful torn out of rum accumulations by conscienceless mercenary voters. It takes less to print tickets, send out speakers, and scatter literature "knee deep" over the State than it does to satisfy alcoholic appetite. The liquor-traffic is a curse, but its victims will pay more for its infliction than sober men to ward it off. Neither high license, nor tax of the liquor traffic, is endurable by the Prohibitionists. "It is iniquity?"—they "cannot away with it."

Disfranchisement of bribers and bribes, extension of the ballot to women, fidelity to one idea—that of prohibition—compulsory education, laws relating to child labor, postal savings banks and telegraphs, profit-sharing between employers and employees, establishment of co-operative business

enterprises, arbitration, equal pay for equal work to men and women, opposition to speculative land-holding, sale of street railroad and similar franchises to those who will serve the public at the lowest rates, taxation on unencumbered property, and reduction of legal interest, are all planks entering into the platform on which some wished the party to take its stand. Others thought that such a platform would be too wide and long for its support, and cut down the number of planks to two, viz., prohibition and woman suffrage. These were the cooler heads of the assembly. One, or at most, two things at a time is an excellent maxim for workers on a large scale.

While the Republicans are in mourning over the defection of 40,000 or 50,000 converts to Prohibition, the Democrats are in sack-cloth over the prospective loss of at least double that number to the United Labor party, headed by George and McGlynn. A witty Methodist preacher declares that the spectacle reminds him of a conversation between a couple of catechisms which ran as follows: "Johnny, how far you got in your catechism?" "I'm in the middle of original sin. How far you got?" "Oh, I'm past redemption." The Democrats, he insists, are in the middle of original sin, and the Republicans are past redemption. This, of course, in relation to the temperance reform.

One of the cheering signs of the times is the uncompromising antagonism of Chief Powderly to all drinking habits, and the asstance look they receive from George and McGlynn. Rating them at the lowest, all the popular leaders are wholly in favor of sobriety.

Bribery is another common vice that will demand greater attention from reformers before long. In some sections of New York it is open, flagrant, and shameless. The votes of majorities in some counties are regularly bought and sold; or, if that be too strong a statement, it is certain that the votes of those who hold the balance of power between the two great parties are regularly bought and sold. There is too much reluctance to expose the sore of the body politic to the public scrutiny; but none the less it is draining the life of the commonwealth, and undermining the basis of free institutions.

SOLDIERS' REUNIONS.

The Romans never were more heroic than when they threatened death to him who despaired of the republic. If there be pustules or ulcers on the body of society, there is also much of sound and healthy surface. This is not a pleasant smile, but it illustrates the truth. Never have veterans of the late collision had more just cause to be proud of each other, or of the generation trained by them to intense patriotism, than at present. One of the most touching and hopeful scenes ever witnessed by the writer was at the late reunion of the "Orange Blossoms," or 124th New York Volunteers. On the speaker's platform sat the venerable mother of Captain McCormack, who laid down his life for his country at the lines before Petersburg on the 1st of April, 1865, about a week before Lee's surrender at Appomattox. Introduced to the audience by the presiding officer, every head was instantly uncovered, all rose to their feet, and stood in grateful, respectful silence before the mute but lovely matron who had given her son to battle and death that liberty and union might live. It was a voiceless but eloquent spectacle. I suggested the feeling that redeemed sinners should exhibit to Him who spared not his only Son, but delivered Him up for us all.

Little or no drunkenness on the part of the veterans disgraces these reunions. The "boys" are effectually sobered now. Bent, broken, halting—they are mainly remnants of what they once were. Flood and fire, battle and bivouac, hospital and hard tack, have left ineffaceable traces upon the hoar heads and wrinkled features. Their talk is not so much of adventure and suffering, of sanguinary encounter and dear-bought victory, as it is of sound moral and political philosophy. Hate to all antagonists there is none. Brothers under one common flag, heirs of one common inheritance, participants in best provision for portentous and uncertain future, the blue and the gray are now; but neither blue nor gray must ever essay the experiment in which the latter failed so ruinously, and which the former forgave so magnanimously. Thoughtfulness, sobriety of diction, and steady resolve, with more of religion, prayer, and Christian morality than at any previous epoch, distinguish the men of 1861-5. Leaders of the Curry and Harris characteristics never fail to impress themselves with more or less of distinctness on their own and on coming generations.

EN ROUTE FOR CHILI—NOTES BY THE WAY.

BY REV. I. G. ROSS.

III.

Here we go down the magnificent bay of Rio de Janeiro on the afternoon of June 24. From our prow floats the red, white and blue, but with one lone star instead of our bright galaxy. Thus we wave a farewell to those who view our departure, and say to them, we are bound for Chili. Our stay at Rio has been prolonged five days, and we have been favored, therefore, with a very good opportunity of seeing the city and of learning many things of interest concerning the country and people. While these facts and the thoughts they have awakened are still fresh in mind, I will make a note of some of them for my letter to the HERALD.

First of all, I want to speak of the natural scenery in and about Rio, and to confirm the testimony of those who declare this harbor to be one of the finest in the world. Surely, it would

be difficult to conceive of anything more grand and lovely than this island-dotted, mountain-encircled bay, stretching inland for twenty miles, its narrow entrance guarded by sentinel rocks rising in silent grandeur hundreds of feet upon either side, flanked by massive fortifications, while the great metropolis with its wealth of graceful palms and tropical foliage of almost every hue and texture, lies for twenty miles along the southern and western shores, furnishing a home for nearly 400,000 people. The temptation is even stronger than in my last letter to dwell at length upon these scenes. Here are the Botanical Gardens, said to be unsurpassed anywhere. Then there was our trip to the summit of Corcovado by a railway similar to the one up Mt. Washington. Standing upon this rugged elevation at a height of 2,300 feet above the level of the bay, a panorama of city, forest, ocean, and mountain is presented to view that could not fail to force from the lips of the most prosaic and world-ranging traveler some strong expressions of genuine admiration and delight. But while all this beauty of natural scenery was exceedingly grateful to the eye, and awakened in my heart a hymn of praise to the Creator, the picture, alas! had for me its darker background, and my song of praise a minor undertone, for this, too, is a land—

"Where every prospect pleases,
And only man is vile."

How the Gospel might be better propagated in this city and throughout the Brazilian empire, and what signs of encouragement the present affords, were questions that chiefly enlisted my attention during my stay.

The American minister and consul, both Southern gentlemen and Methodists, received us with great courtesy. They put us in the way of making the acquaintance of their pastors, Brothers Kennedy and Tucker, missionaries of the Methodist Episcopal Church, South, and also of meeting Brother Dos Santos, a native Brazilian, agent of the British and Foreign Bible Society, and pastor of a large and growing evangelical Christian church undenominational in its character. All of these brethren appeared delighted to meet us, and treated us with great hospitality, accompanying us about the city, giving us general information of great value, and cheering our hearts with accounts of the growth and outlook of Christian missions among this priest-ridden people.

Slowly but surely the star of hope is rising over this darkened land. Gradually the laws that interfere with religious liberty are being repealed or rendered practically null and void by reason of the growing public sentiment in favor of toleration. A powerful reaction against papal-domination and the tyranny of an ignorant, dissolute priesthood is beginning to be felt as an undercurrent in Brazilian society. The demand for a higher education than Catholicism finds it for its interest to favor, is growing louder. But the reaction above referred to, as naturally might be expected, is toward irreligion and infidelity rather than toward a purer faith. However, it is none the less the day of opportunity and of corresponding responsibility for the true church of our Lord, intrusted with the mission of saving the world.

This fact our brethren of the American Baptist and Presbyterian churches and of the Methodist Episcopal Church, South, have not failed to realize. The two former are making encouraging progress in getting a foothold. The work of our Methodist brethren naturally interested us most. Brothers Tucker and Kennedy came on board our steamer the afternoon before our departure, and gave us quite a full and informal account of their work, which proved a source of real inspiration to our mission band.

This mission was practically started about seven years ago, although a little prospecting had been done previous to that time. They have now a fine church property in Rio worth \$50,000, a growing, self-supporting congregation of English-speaking people, and a native membership of about forty. In the adjoining provinces within a radius of one hundred and fifty miles, they have seventeen stations with a membership at each ranging from two to eighty. About one year ago the mission was organized into an annual Conference, with two districts and a membership of four preachers. In addition to the church property, they have a valuable school property at Rio, recently purchased by the W. F. M. S., under whose auspices a school of high grade is to be immediately opened. At two or three other points flourishing schools are already established, which are nearly self-supporting. In fact, our brethren assured us that the prospect of self-support for the whole work at an early day was encouraging. They thought it a good step in this direction that this young Conference was assessed for missions this year the sum of \$1,950, which they were confident they would be able to raise. At the next session of the Conference their ranks are to be strengthened by the addition of at least half a dozen native local preachers, who are already in the field of practical service. One of the most efficient of these—a young man by the name of Carvalho—is the fruit of the labors of Brother Justin Nelson, who has charge of the Taylor self-supporting mission at Para. Brother C. was led to Christ a little more than a year ago, was obliged to go south soon after on account of his health, and for the past six months has been at work under the appointment of Brother Kennedy, who in addition to his city pastorate acts as presiding elder of the district of Rio de Janeiro. Brother Carvalho has gathered a congregation of over one hundred at a coffee plantation a few miles from Rio. Through his labors there, among others, a young and talented priest has been hopefully converted, and will probably enter the ministry. Thus is the word of the Lord being published abroad among this people. Only a few days

previous to our visit, another young priest, belonging to one of the first families in Rio in point of wealth and social position, came voluntarily to Brother Kennedy's house to seek for light and help upon the question of personal salvation. He said he had fully determined to find peace for his own soul at all hazards. He knew well that his choice would render him an outcast so far as his family was concerned, but he said he had counted the cost. Many other incidents of thrilling interest were narrated to us, but the limits of this letter will not admit of their repetition here.

Now the question will doubtless naturally arise in other minds, as it has in my own, why our own Methodist Episcopal Church has as yet done next to nothing in this empire? In ease of access, in present commercial importance, and in prospective development, it would seem to be more promising missionary territory than many other fields upon which men and money have been generously bestowed. But it is yet too late. Our brethren of the other churches say that they will heartily welcome us as co-workers with them. Compared with the extent and needs of the field, the laborers are still but few. Through the channel of our regular or special missionary agencies, re-enforcements should be sent to this work without delay. With this thought in mind, Dr. Lowrey and myself did some prospecting as to a location in Rio, and received from our brethren there suggestions that, it is hoped, may be acted upon at an early day.

This is a time for large planning, for bold, aggressive service in the cause of Christian evangelism. "Forward the whole line," is the word of command that I seem to hear trumpeted down in thunder tones from the great Head of the church. Louder and in tones of more earnest pleading comes the Macedonian cry from all lands. More urgent and persistent are the appeals made to the churches for funds to replenish the over-taxed missionary treasuries. Oh, that a spirit kindred to that of the sainted Collins, our pioneer missionary to China, might flame up in the breasts of thousands in the church at home to-day! When told that there was no money in the missionary treasury to send him to China, he wrote: "Get me a place before the mast, and these hands shall work a passage to China." His heroism thrilled the church. He went to China, and the angels with joy have written up the record of his service. The time is ripe for a more general exhibition of this sort of missionary consecration. It is needed to rouse the church from her easy-going, self-seeking methods, and to inspire her membership with some proper conception of her mission to a lost world. To this end make haste, Lord, and anoint all Thy church with a new and gracious baptism from on high!

One, having moved from his clay tenement,
Found in the other world a matchless flower
With white velvet leaves of lovely symmetry.

Its fragrance filling all the space about,
He stood before it wrapt in reverie,
Till some one touched him, saying, "It is yours."

You sowed the seed on earth and watered it
With bitter dews of tears. Do you forget?
The spirit wondered at the thing he heard;
Too far he was from sorrow now, to see
Her bleak, and shadow. Breathing breaths
of hale.

All bathed in joy, he scarcely understood
The angel's meaning when he softly said,
"This is the heavenward side of your great grief."

—MRS. M. F. BUTTS, in *Our Youth*.

PITTSBURGH CONFERENCE LETTER.

BY REV. G. T. REYNOLDS.

The camp-meetings are all over. There are seven in the bounds of the Pittsburgh Conference. All of them held interesting meetings and most of them had large attendance at the services. The people of this section are beginning to realize that they cannot expect to have what is styled "old-fashioned" meetings; that the surroundings are so different, and the class of persons in attendance at the meetings are so largely from the ranks of the church, that the demonstrations which marked the gatherings of the former years are not to be expected; yet they feel that there is a place for such gatherings, and that they can be made profitable to the church and the glory of God. They give opportunity to many a toiler to take recreation, and to do it under religious auspices, and in them there is an opportunity to educate the people concerning the great interests of the church and familiarize them with the reforms of the day; to make them imitators of Chautauque, but to fill an entirely different place in the life of the world. Though the question of soul-saving was not lost sight of—but earnest, pungent appeals were made to the unconverted—yet many of the discourses were upon the great questions of theology, and days were set apart to the children and Sunday-school interests, the cause of missions, constitutional prohibition, the educational work, and kindred subjects, and in their discussion many a one, no doubt, came to a knowledge of the work of the church, of which before he had no conception.

Camp-meetings over, the next thing in the minds of the brethren is Conference. With many, no doubt, it had place before camp-meeting and everything else, as this year the great iron wheel is to take them up, and in its revolutions drop them in new fields of labor. New Brighton, a thriving town about twenty-five or thirty miles out from Pittsburgh, is the place of meeting. The pastor, Rev. W. P. Turner, is no novice at entertaining the Conference, as it fell to his lot to do so three or four years ago; and he did it so handsomely that the brethren are anticipating an unusually pleasant time this year. Bishop Hurst is to preside. Though this is the first time he has been assigned to the presidency of the Conference, yet he is no stranger to many of the members. When he was president of Drew Seminary, some of them were in the classroom under his instructions. In the interest of the school he visited the Conference a number of years ago, and the memories of the visit still remain. There will be quite a number of the more prominent churches changing their pastors, and two of the districts will require new heads. The election of General Conference delegates is also a matter of much interest. We are entitled to four delegates, but if all the brethren mentioned for these positions, and who fondly hope they will belong to the elect, are chosen, the number of representatives must be largely increased. Somebody is going to be disappointed.

Arch Street Church, Allegheny, is one of the oldest societies in the two cities. It is the mother from which has come all the other Methodist churches of the city. A plain people, the building has been indicative of their character. As they retained many of the characteristics of other years, so the edifice is of the type of former days. But the growth of the congregation demands better accommodations, and new lots have been purchased; and we hope a building will be put up that will reflect credit on our denomination in that handsomely and a location in Rio, and received from our brethren there suggestions that, it is hoped, may be acted upon at an early day.

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All over the Conference the pastors are gathering in the ripened fruit from the special services of the winter. Cheering accounts are given of large classes of probationers being received, to full membership. The true test of the success of the revival is not in the number that unite on probation, but in the number that remain after the excitement has died away, and who faithfully meet the duties incumbent upon them, and are considered worthy to be received into full fellowship with the church of God.

Dr. Vincent is to lecture in Pittsburgh, Oct. 5, on the "Head, Hand and Heart." The society before which it is to be delivered is composed of persons with whom ministers have many dealings as they meet the demands of the pastorate, yet we venture to say that it is the first time our versatile secretary has ever addressed the "National Federal Directors' Association." A leading spirit in this body is Bro. H. Sansom, one of the most prominent members of North Avenue Church, Allegheny.

Pittsburgh and surrounding country are reaping some of the benefits of the recent license law passed by the State legislature. While prohibition is the aim and desire of the temperance worker, yet he can rejoice in anything that will help to limit, if not destroy, the traffic. The new law is more stringent in its provisions than any that preceded it. Heretofore in Allegheny County about all that was necessary to obtain a license was for the applicant to go before the county treasurer and pay the small fee required. Now he has to go before a judge of the courts and make application. The first test of the new law came with the September term of court, and the judges before whom application must be made were J. W. F. White, a prominent member of the Methodist Episcopal Church, and a member of the General Conference of 1876, and Thomas Ewing, equally prominent in the Presbyterian Church. Such a squirming among those engaged in this traffic has not been witnessed for a long time. They and their bondsmen were compelled to undergo the most rigid examination as to the previous observance of the law and financial ability, and a very large proportion of those who applied failed to obtain the coveted license. Enforce the laws we have now, and when prohibition comes, which will before long, the people will be prepared to see it enforced.

Our colored brethren of the A. M. E. Church are meeting in annual session at the John Wesley Church, Pittsburgh. This is one of the finest churches of this denomination in the Conference. It is a new, two-story brick, costing about \$26,000. Bishop S. T. Jones is directing the deliberations of the body.

Sept. 15, 1887.

Our Book Table.

The New York Cento Co. issues a remarkable book in many respects, as to its breadth of treatment, its numerous authors, and its encyclopedic character. It is entitled *PARISH PROBLEMS; Hints and Helps for the People of the Churches*. It is a crown octavo of 479 pages, and is to be sold only as a subscription book. Price, \$2.50. Its editor and leading writer is Rev. Washington Gladden. The writer, however, who fills the largest space, and with the brightest pen is Mrs. Margaret Woods Lawrence; but a score of other well-known clergymen have contributed one or more chapters, among others Dr. John H. Vincent. The book is prepared with the special conditions of Congregational and Presbyterian churches in view, but there are few pages that have not an equal interest for Methodists. It covers almost every incident in organic church life—the pastoral call, parish business and building, the pastor at home, at work, organizing his people for work, Sunday-school, worship, etc. The employment of a variety of pens gives special interest to this unique and very valuable volume. It should be in every parish library; every pastor will find it full of suggestion and marked by vigorous common-sense. Its general circulation will be an inspiration both to the pulpit and the pew.

From the same House we have No. 5 of their elegantly published *BATTLES AND LEADERS OF THE CIVIL WAR*. The present number contains accounts of the capture of Fort Donelson, the Western Flotilla, and the Battle of Shiloh, with a strong, engraved portrait of Gen. Grant, and with profuse and fine illustrations. This exhaustive and admirably illustrated serial story of the campaigns of the late war is issued at

50 cents a part. Martin Garrison & Co. are the Boston agents for its sale.

Mr. John B. Alden, New York, completes, with the issue of the last three volumes, his very neat and cheap library edition of *SHAKESPEARE*, in twelve volumes. We have referred to it several times heretofore with warm appreciation.

THE DIVINE METHOD OF LIFE IN NATURE AND IN GRACE, by John M. Armour. Philadelphia: Published by John Pascal Armour, 1613 Chestnut St. Svo. The author's previous vigorous discussion of "Atonement and Law" prepares the reader for a strong and fresh volume upon the important theme he now discusses. Its topic is similar to that of the Scotch Professor, now in this country, in his popular treatise, "Natural Law in the Spiritual World." The present work shows rather the impressive analogy between the growth and changes in the material world and the divine economy in our human discipline and preparation for the immortal life. The volume is eminently suggestive, and will well repay the reader for its purchase and perusal.

SOME THINGS ABROAD, by Alexander McKenzie. Boston: D. Lothrop & Co. 12mo, \$1.50. The popular Cambridge Congregational pastor has made a very entertaining volume of his late trip from New York to Jerusalem. He passes rapidly over portions of Ireland, Norway, and then moves across Germany to Switzerland and Italy. He makes a pleasant visit in Athens and in Constantinople, but devotes the largest space to his tour in Palestine. Dr. McKenzie is a keen observer, has a ready eye for the ludicrous and the graphic in description. His book affords both highly entertaining and instructive reading.

BUTTON'S INN, by Albion W. Tourgee. Boston: Roberts Brothers. 16mo. The Judge has found the material for this volume near his residence at the head of Lake Chautauque. It is a powerful story, founded upon the traditions of the locality, embracing a veritable ghost and very exciting and painful situations, but is worked out in a very satisfactory manner and with much dramatic skill. The last portion of the story involves the early years of Mormonism; one of the chief actors in the tale becoming an apostle among the "Latter Day Saints." It is a well-written, realistic fiction, with no very marked moral lesson illustrated by it.

PATRICK HENRY, by Moses Coit Tyler. 16mo. Boston: Houghton, Mifflin & Co. \$1.25. But one full memoir of the great Revolutionary lawyer and orator has been published—that of Hon. William Wirt. Mr. Tyler has been very successful in collecting fresh materials, and has made a very interesting volume out of the "American Statesmen" series. The author gives a lively picture of the early years of his subject, discussing the report of his illiteracy and disproving it. He has interesting chapters upon his professional life as a lawyer, his position as a member of Congress and his memorable speeches, his three elections as Governor of Virginia, his discussion of the Federal Constitution, and his final labors at the bar. The author had a fine subject and excellent materials, and he has made a very entertaining and instructive book.

Lee & Shepard have issued a new edition of *HENRY WADSWORTH LONGFELLOW: His Life, His Works, His Friendships*, by George Lowell Austin. Illustrated. It was first published in 1882 as a subscription book. It was issued before the author's death, and prepared by his brother; it being commenced at the suggestion of the poet himself before his death, and completed by the request of his family and friends. It is prepared by one who was on terms of intimacy with Mr. Longfellow, and is devoted to personal reminiscences and to incidents relating to his successive works, with appreciative criticisms upon them. The volume is very well written, and is interesting from first to last. The illustrations are numerous and good.

A LAD'S LOVE, by Arlo Bates. Boston: Roberts Brothers. A successful society novel, by a popular young literary man, who is fast making for himself a substantial reputation. Its scene is set before his death, and is interesting from first to last. The illustrations are numerous and good.

THE PRACTICAL ELEMENTS OF RHETORIC, WITH ILLUSTRATIVE EXAMPLES, by John F. Genung, Ph.D. Boston: Ginn & Company. 12mo. This new text-book upon an old study which has enjoyed a long succession of expert teachers, finds its "reason for being" in its natural arrangement, in its breadth of treatment without encroaching upon collateral sciences, and in its fullness and lucidity of illustration. The Amherst professor has made an attractive as well as a scientific manual.

THE COUNT OF THE SAXON SHORE, by Rev. Alfred J. Church, M. A., with the Collaboration of Ruth Putnam, with sixteen colored illustrations. New York: G. P. Putnam's Sons. 16mo, \$1.60. In the form of a vivid and well-told story the incidents attending the departure of the Romans from Britain at the close of the third and the opening of the fourth centuries, are embodied in a story of love and adventure. The ending, gives a lighter coloring to the successive crimson pictures, succeeding each other in the tragic record.

From Harper & Brothers we have *MEMOIRS OF WILHELMINE, MARGRAVINE OF BAIREUTH*. Translated and Edited by Her Royal Highness, Princess Christian, with portrait. The princess was the daughter of Frederick William of Prussia and sister of Frederick the Great. Her home was a strange place, as every one knows who has read Carlyle's "Life of Frederick." Her marriage brought the unfortunate princess into a new scene of wretchedness with her mother and father-in-law. The incidents of her life are dramatic enough, and involve the troubled times in Prussia in William's day and the earlier years of Frederick. Her life bore the marks of the unwholesome atmosphere in which her childhood and youth were passed, and of the loose principles of the court in those years. The story of it will be read with painful interest.

From the same House we have *THE MINOR POEMS OF JOHN MILTON*, edited, with notes, by William J. Rolfe, A. M. Litt. D. This volume is published in uniform style with the other fine academic hand-books of the editor, and the notes are marked by the same good taste and accomplished scholarship.

of her home-coming her old friend "Lal," or Major Lucy, and a new young military officer are staying at the Court. From the first it is a question between the two as to which shall gain Miss Mignon for his own, the old friend or the new. Major Lucy, at first sight of the growing friendliness between Mignon and the younger man, realizes that his love for Mignon is part of his life, and after a little, Miss Mignon realizes that her "Lal" is better than a young man, however attractive, slight misunderstanding, Major Lucy and Miss Mignon find each other out, coming-out party ready on the arm of Major Lucy, having received a cordial blessing from "Booties."

Robert Carter & Brothers issue *THE PSALMS IN HISTORY AND BIOGRAPHY*, by Rev. John Ker, D. D. This is a very successful and profitable effort of his now late lamented author to gather up from biographies and other sources including the reading to, and illustrating, the power and usefulness of the different Psalms. It is a delightful volume full of suggestion for the preacher, and an eminently instructive treatise for devotional reading.

The same publishers issue *LIGHTS AND SHADOWS OF HUMAN LIFE*, by Rev. John Philip, M. A. In a series of ten discourses the eloquent preacher sets forth the inspiring possibilities of life, if rightly directed, the divine discipline accepted, and it be consecrated to the highest purposes. The work is warmly commended by Dr. McCosh.

In Ticknor's very popular Paper Series, we have, as the latest issue, the widely-read fiction of William D. Howells—*A MODERN INSTANCE*. This is a very neat edition (the fourteenth), and is sold for 50 cents.

Funk & Wagnalls publish a fresh volume by Rev. Charles H. Spurgeon, entitled, *ACCORDING TO PROMISE: An original and complete exposition of the promises of Scripture*. These are short, characteristic discourses on striking promises of Scripture, rendered very impressive by this eminently spiritual minister, by his practical illustrations.

John B. Alden issues, from his press, *VATIEK*, by Wm. Beckford. Cloth, 25 cents. A novel of former days; an original romance, bearing the commendation, for its power and truth to nature, of Christopher North and Lord Byron.

G. P. Putnam's Sons publish, in an attractive form, a very lively and amusing sketch of *A VACATION IN A BOAT*, by Maria Louise Pool. The ride was over the Berkshire Hills, and among its pleasant towns. No one can fall asleep over the volume, and it will, doubtless, send out on similar expeditions, next year, not a few adventurous maids, untired by the fear of a "hot box" 75 cents.

THE COME AND GO FAMILY TEXT-BOOK, compiled by John Strathairn. New York: Robert Carter & Bros. Square 12mo, gilt, handsome bound. This beautiful text annual has a promise and a command for every day in the year. It is very tastefully arranged and published on thick paper.

Magazines and Periodicals.

An attractive frontispiece graces the October Magazine of American History. It is a portrait of Daniel Webster, never before published, from a painting in the Long Island Historical Society. It will, doubtless, be in the body of the monthly, written by Hon. S. W. Benjamin, late United States minister to Persia. Ex-President Andrew, of Marietta College, discusses the admission into the Union of Kentucky, Tennessee, Ohio. Another able article is by Rev. Philip Schaff, D. D., the present head of Union Theological Seminary, on the "Relationship of Church and State in America." James Schuyler, the historian, writes a chapter on "Historical Grouping." Prof. Edward E. Salisbury groups two interesting letters of Horatio Greenough; Judge William A. Wood tells the story of the "New Mexico Insurrection of 1846," with a sketch and portrait of General Sterling Price; Charles D. Baker has a paper on the First Dutch Church in Brooklyn; Prof. Oliver F. Hubbard criticizes "An Exaggerated Indian Town;" and Colonel Charles C. Jones, Jr., of the Georgia historian, continues his original documents. The editor contributes a vigorously written account of "The Origin of New York," illustrated with antique Dutch pictures. New York city, 743 Broadway.

Scribner's Magazine for October opens with an illustrated article upon "The Paris School of Fine Arts." "Seth's Brother's Wife" moves on through its tragic period to its close in succeeding numbers. The delightful letters of Thackeray are finished, and are now published in a sumptuous volume. French illustrated Japanese tale is completed. Bowdoin has the thoughtful paper "French Traits." Prof. Shailer gives a very interesting and instructive illustrated article upon "Caverns and Cavern Life." The other contributions are: "Freedom," "The Marriage of Jeff," "Municipal Government," "The Unbidden Guest," "In the Village of Viger," "The Valley," and "The Quack Doctor of the Plains." New York: Charles Scribner's Sons.

The American Magazine for October comes with a fine list of papers and rich illustrations. Its frontispiece is an excellent engraving of W. W. Corcoran, etc. The first paper is a lively, abundantly illustrated article on Mexico, especially of its "mountain life." The second is Edgar Fawcett's story of "Olive Delaplane," a "Primer Report," by Miss Pratt; "Methods in Zoology Teaching;" "Manners and Morals;" "Methods in Teaching Arithmetic;" and extended editorial miscellany. Boston: W. A. Mowry, 50 Bromfield St.

Common School Education for September has contributions upon "Methods in Geography," by Dr. Danton and "The Moral Language Lessons," by E. W. Russell; "Primer Writing," by Miss Pratt; "Methods in Zoology Teaching;" "Manners and Morals;" "Methods in Teaching Arithmetic;" and extended editorial miscellany. Boston: W. A. Mowry, 50 Bromfield St.

The Sanitarian for August reports the proceedings of the American Climatological Association, and has valuable papers upon "Evergreen Forests as a Therapeutic Agent in Pulmonary Phthisis;" "The Sanitary Advantages of Tide Water, Va.;" "Environmental Hygiene in Relation to the Progress of Bacterial Invasion of Tuberculosis;" "St. Augustine as a Winter Resort;" "A Unitarian Catechism of Newport;" "Safety Lamps in Mining Operations;" "Relation of Physician to Sanitation;" "Rules of New York Board of Medical Examiners," with the usual abundant and valuable editorial notes. 113 Fulton St., New York.

CONTENTS.

Original Articles.

Editorial. Among our Periodicals.—Harvest Song.—Opening Address at School of Theology.—Have the Faith of God?—Appeal for Methodism.—A Deserving Appeal.—New York Letter.—En Route for Chili, etc.—Pittsburgh Conference Letter.—Our Book Table.—Magazines and Periodicals.

The Sunday-school.

Religious Summary.—Reading Notices.—Boston Market.—Advertisements.

Editorial.

The Sanctity of the Ministerial Office.—The Churches and Politics. EDITORIAL COMMENT. PERSONAL AND MISCELLANEOUS. THE CONFERENCES.

The Conferences.

Business Notices, Money Letters, Marriages, Church Register, Advertisements.

The Family.

Speaking to the Heart. [Editorial.] The Clearing (poem).—A Word Picture.—Preparation (poem).—About Women.—THE LITTLE FOLKS. My and My. Selected Poems.—A Million for Missions.

Obituaries.

Temperance and Educational Items.—Lawson District Ministerial Association.—What does it Mean?—Bishop Harris and Dr. Curry.—Advertisements.

The Week.

Church Register.—Reading Notices.—Advertisements.

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Zion's Herald.

WEDNESDAY, OCT. 5, 1887.

THE SANCTITY OF THE MINISTERIAL OFFICE.

Certain late incidents have tended to call fresh attention to the peculiar position which the Christian pastor holds in society. The tendency of the hour, in our Protestant communities, is to divest the ministerial office of all unimportant symbols, and to consider its occupant in every respect as one with his lay associates, subject to the same social conditions, only that he shall be measured, every way, by the highest standards of the gentleman. The great gulf that formerly yawned between the minister and his people has been entirely filled. His dress of late, in most instances, has no distinguishing mark. He may wear a comfortable slouch hat, a Prince Albert coat, light trousers, and even a colored cravat. He camps out upon the beach, climbs the mountains, and joins in some, if not all, of the athletic sports of the field. We are not disposed, in this writing, to offer any special criticism upon all this, where the minister does not openly and officially seek to throw off the dignity of his sacred office, but does guard his modes of speech and manners so as to give no offense to those who respect his holy vocation, and does not permit himself to become a stumbling-block to young people in whose minds the Christian pastor is invested with a sobriety of life and habit.

But there are a few things along this line that we have desired to say. With all his effort, the minister cannot effectually throw off his official robes. His office makes him to be widely known. There will always linger about him a something, disguise himself as he may, that will disclose his serious calling. Somebody will be sure to recognize him as a clergyman, however far he may be from home. Any careless act or word will be sure to be observed or heard, and will accomplish often untold harm to the great work into which he has been called. A painful loss of temper, accompanied by violence of language, at a town post-office in the State of New York, on the part of a conspicuous clergyman, not simply destroyed respect for him, but really afflicted the Christian people of the place and became a dangerous weapon in the hands of unbelievers. The thoughtless folly of a young minister, in a New Hampshire summer resort, induced several of his people to lose confidence in his piety, perhaps unjustly, but no less injuriously. We never take a vacation from the demands of Christian propriety or from loyalty to the laws of the spiritual life, however there may be unquestioned reasons for yielding to physical relaxation and a release from official duties.

After all, there is a distinction, in the nature of things. The sacred office is every way peculiar. It can only be rightly entered upon by the call of God. The office has no cessation in its relation to the great Master, however its functions may be temporarily laid aside. The true minister is always an apostle—the sent of God. Even worldly men are made restive when they see a recklessness of manner, and especially of character, on the part of the Christian pastor. Men who are without the church feel the need, at times, of one who moves on a higher moral plane, and keeps himself from too familiar contact with worldly matters. The pastor is called in hours of extreme delicacy, and at times when no other, not of the family circle, could be admitted. His counsels are sought in the extreme moment, when im-

mortal realities are pending. Men crave for their religious counselor a holy man—one in constant fellowship with the Highest; one whose religious experience is positive and uninterrupted; one whose daily life is a manifest and convincing apology for the truth and divinity of the Christian faith. It is not possible to overestimate the effect of a pastor's character and life upon both his public ministry and his private personal influence.

But we wished to speak a word at this time upon a more painful aspect of the subject. A minister has no secret life. It seems to be after the present economy of God concerning him, that no wrong act of his should be covered. An imprudence on his part is both multiplied indefinitely and greatly exaggerated. It is as if every act of his were seen by a hundred eyes, and in each eye was a telescope. So much ought to be expected of him, that no apology is made for his temptations or his mistakes. He can make no safe confidant in his wrong-doing. His sin will follow him like a beast of prey, and be sure ultimately to leap upon him and to ruin him. He cannot permit himself to be off guard for an hour, or to tamper a moment with the most exacting demands of a sensitive conscience. There is no fall like that of a minister. Everybody hears the crash. Other men sin and recover their places in society, but the pastor must henceforth draw a veil over his face and submit to a lifelong repentance. How terrible to have years of usefulness blighted by a careless or a criminal deed, and to carry to the grave the open wound of a sin which, though forgiven of Heaven, never loses its earthly retribution!

The pastor, as he has special exposures, has special defenses. The Holy Presence will not leave him unless grieved away by persistent resistance. His public character is a restraint upon him. The elder saints pray for him and tenderly watch over him. It is only by losing his communion with God, by indulging looseness of thought and imagination, by yielding to passion until it becomes a habit, that he breaks through all providential restraints, and falls fatally into the wiles of the adversary of all souls. The words of the Lord Jesus should be melted by the Spirit's power into the heart as a permanent warning: "What I say unto one of you I say unto all, Watch!"

THE CHURCHES AND POLITICS.

Probably the oldest voter in the country cannot remember a political campaign in which the issue was not "reform." Certainly that has been the bugle call in every campaign of recent years, and probably no voter in the next generation will ever go to the polls in any year in which one or the other of the parties has not taken the field on the distinct issue of "reform." At least that will be the professed issue, whether or not the chief interests in the campaign have been the anxiety of the Ins to keep in, and the desire of the Outs to turn them out. But herein the political managers pay an unconscious tribute to the high average of popular virtue in the country. In exceptional instances a party may go into a campaign on a confessedly low plane, but this is not so likely to occur in national or state as it is in local politics. Indeed, it may safely be said that such a campaign could never be conducted except upon a small scale.

Now this is a great confession by the politicians—that there is in the people something higher than the inspiration they get from politics. In the average common-sense of our American people is an honesty that the politicians must openly recognize and cater to, however much they may be at variance from it in their private actions. Not that there are no exceptions. In some quarters, especially in the lowest wards of our large cities, it is not necessary for the political managers to pay so strict a regard to honesty and fair dealing, but it is true, as a general fact, that the American public demands honest politics.

This fact it is which has given such life to the movement for a reform in the civil service. Without doubt, many of the managers and prominent men of the two leading parties to-day are opposed to administration of the government offices upon the basis of honesty and efficiency. They believe with all their hearts that the offices are spoils for the victors, and they are determined that, as far as possible, the faithful partisan shall have a partisan's reward. But from time to time they have been admonished by great and unexpected reverses at the polls, due to no other cause than the popular demand for civil service reform reasserting itself, that the people will not bear trifling with, and that those who do not want office for themselves or their friends have little patience with the use of office as party rewards. Congressional elections have shown this, and the alarmed Congressmen, on their return to Washington, have endeavored to appease the popular call for reform legislation by the introduction of many bills more or less adapted to the end.

Now, the triumph of reform is far from complete, and it is more than evident that the issue of the immediate future will be the stability and full enforcement of the present laws and their extension to other branches of the pub-

lic service. It is the battle of honest administration against an administration corrupt and perverted. It is the cause of faithful service demanding that it be given permanent standing in the national and state capitals. Its efficiency in office seeking for its just recognition and demanding that it shall not be de-throned to make room for that lower sort of service which regards the duties of office less than it does the desires of party managers outside. It is an issue which all people can understand. It needs not to be explained any more than it was necessary to explain that whips and slave-hounds were cruel, or that the sale of human beings on an auction block was a burning outrage on humanity. Every one knows that public officials are public servants, not public masters, and that their first duty is to serve the public, while it is for the public to decide whether or not they wish to change their servants. It is an issue of common honesty and efficiency, and will not be settled until it is settled right, and honesty and efficiency alone are made the standards of continuance or promotion in office.

Now it is a curious fact, that though Church and State are separated strictly in our system of government, and always should be, yet the churches have been the chief factor in raising this leading issue in the politics of to-day. It is the preaching of the pulpit, it is the teaching of the homes, it is the example of strong Christian lives in the work of the week, which have made possible this political issue of honesty and efficiency. The politics of this decade rest directly upon the Bible to an exceptional degree. Financial questions are more intellectual, and many excellent men may go widely astray on the issues of the financial policy of the government, but it is not possible for a thoroughly honest man to comprehend the situation and support the spoils system in politics. The better the work of the churches, the more clearly will the issue be defined. The more clearly the issue is defined, the stronger will the people rally to the side of honesty and efficiency in office. Already the cause has so far triumphed that the old system can never be established again in its former flourishing strength. The time for that has gone by, just as the time has gone by when Christian men can hold slaves. They could not do it and believe it to be right, even if it were permitted by law. So the common conscience has had an awakening upon the cause of honest administration of office and the overthrow of the spoils doctrine. The people will never return to their position of ten years ago. So much has the matter been forced upon their attention, and so much has each party attacked the other in its efforts to prove its faithfulness to the cause of reform, that the popular standard has been gradually raised concerning the scope of the reform, and now that party which most sincerely practices what both parties preach, will be strongest in popular support.

Credit for this belongs in an appreciable degree to the churches. They have been working for other things, to be sure, but nothing shows better the all-pervasive character of the religion which they teach than that an indirect consequence of their teaching is a political revolution. It holds true of a people as it does of an individual, that if the kingdom of Christ is first sought, all other things shall be added unto them.

EDITORIAL COMMENT.

Dr. Dorchester, in his late work upon the "Why of Methodism," affords ample ground for encouragement in reference to the moral progress of society, and the ultimate triumph of a pure Christianity. Assailed, as we are to-day, by many forms of unbelief, and conscious of the presence of a powerful worldly breath over the churches, we are liable to lose courage and inspiration in our efforts to evangelize society and to redeem the nations for Christ. But when we look upon the picture that Dr. Dorchester has drawn of the state of society, morally and spiritually, preceding the Reformation under the Wesleys, in England and in this country, the progress, in every respect, appears to be something amazing. The Doctor shows that his colors are none too deep, by ample and overwhelming quotations from leading men in and out of the church. The effect of that spiritual renaissance in the eighteenth century was nothing short of miraculous. It shows how rapidly, and powerfully, and permanently also, a great moral change can be wrought out by a few fully consecrated men, seeking the divine aid and working with the divine providence. The Doctor presents afresh the singular adaptation of the simple but effective religious modes of Mr. Wesley to secure the deep and aggressive piety of his followers, and the evident providential character of the Methodist policy. Great changes have occurred in society in the lapse of a hundred years. From a handful of assistants, and a few thousand members, the body of believers that was born out of that remarkable Pentecost has come to be numbered by millions. Station and wealth have produced their legitimate effects upon the ministry and membership, and the mighty moral force has been somewhat abated; but little modification of modes has been suggested, and no evolution in doctrines has occurred. It is difficult to see how a better system could be devised to secure a higher standard of piety in the membership, or a more rapid advance in aggressive service. In such a vast body it is, perhaps, quite impossible to keep up the old vigorous discipline, and to inspire the same eager *esprit de corps*, but while the revival spirit still remains in the church, and fresh life continues to be secured by a regular change in the ministry, the efficient spiritual means of grace will not be neglected, the high standard of piety in ministry and membership will not be lost, and the large growth at home and abroad will be perpetuated. What is wanted now more than any modification in policy is a great baptism of the Holy Spirit. The reading of Dr. Dorchester's little manual will prove a powerful inspiration. We trust, to seek the "old paths" and the earlier consecration.

PERSONAL AND MISCELLANEOUS.

Our much-esteemed correspondent, Rev. Dr. Gideon Draper, has returned to this country from his long visit abroad much improved in health. His address for the present is 805 Broadway, New York.

Rev. Dr. A. E. P. Albert has been appointed editor of the *Southwestern Christian Advocate*, in place of the lately deceased Dr. Marshall W. Taylor. Dr. Albert is a scholarly man of marked eloquence of address. He has shown his editorial ability during a previous connection with the paper. We heartily welcome him to his new position.

We are pleased to notice the multiplication of church manuals. They secure the thorough organization of the membership for evangelistic culture and work, and they also tend to the purification of the church books. Members that have removed, or dropped out, or been forgotten, will have attention called to them. In addition to this, they gather and preserve the history of the church from year to year. We have before us a fine example in the Year Book of Trinity M. E. Church, East Cambridge, prepared by Mr. Charles R. Fletcher, one of its members. We can hardly suggest an improvement upon it, but trust it will be kept up hereafter with equal good taste.

Mr. Geo. S. Fox read the very pathetic poem written by his father, Rev. Samuel Fox, before a large audience in the County St. M. E. Church, New Bedford, last week. It was very appreciatively received, and was followed by an impressive address from the pastor, Rev. S. O. Benton, complimenting the poem and enforcing its thrilling warnings against intemperance. The poem will prove a fresh and effective temperance lecture as read by Mr. Fox, as well as a very attractive evening's entertainment.

Dr. and Mrs. Joseph Parker, of London, have been spending several days at Cliff Street with Mr. and Mrs. Joseph Cook. There were long consultations as to lecture tours in the United States, Canada, Australia, Japan and India. Mr. Cook will soon be in Boston, and begin his autumn lecture tours. His new lecture is on "Law and Labor; Property and Poverty."

On account of its disease, as what was largely secured at this interesting convention—practical suggestions as to the best expedients for making these meetings both attractive and profitable. The simple meeting together once a week, and rehearsing, in the same sentences, the same religious experiences, singing the same hymns, and offering stereotyped prayers, affords little spiritual benefit. The immediate occasion for the institution of the service has somewhat changed. It is rarely the inquiry now for penitent persons, or the directory for anxious hearts panting for the great victory over self and the entire consecration to God. When the breath of the Spirit comes upon the churches, then it is the very place where inquiring men and women wish to go. But it may be at all times the living, earnest, inviting school for believers, offering constant mental, as well as spiritual, instruction, and permitting every member to see and know that something really valuable has been gained in every gathering. A Bible doctrine might be opened up and illustrated; a Bible reading might be profitably introduced; the nature of saving faith be conversationally discussed, or the blessing and evidences of Christian perfection, or the practical means for doing good among our associates. Such topics as these, announced beforehand, and made subjects of thought and study, might greatly enrich, in some of our well-established churches, this very important means of grace. Meanwhile these conventions are admirable, and we hope will be repeated throughout New England.

The Republican party of the State had its annual nominating convention in Boston last Wednesday. It was largely attended, and was a very unanimous and spirited occasion. Hon. Francis W. Rockwell, representative to Congress, was the presiding officer, and made a manly and able address. The present convention of the State officers were nominated by acclamation, with the exception of the attorney general. Mr. Sherman, who filled the office last year, having been transferred to the bench of the Superior Court, his position was made vacant. It was generally supposed that Mr. Pillsbury would receive the nomination, but he had lost the confidence of temperance men by his course, and the western portion of the State demanded representation. Judge A. J. Waterman on the first formal ballot received the nomination. The section of the platform which called out the warmest applause was the one presenting the attitude of the party on the temperance question. It is far the best received by the public has been for years. We publish it in full with much satisfaction:—

"Recognizing in intemperance the most fruitful source of pauperism, crime, corruption in politics and social degradation, we affirm our belief in the most thorough restriction of the liquor traffic and the enforcement of law for its suppression. We approve the action of the last Legislature in enacting to many temperance statutes, and demand the continued enactment of progressive temperance measures as the policy of our party. We repeat the recommendation of last year's convention, as follows: 'Believing that this great public question now demands settlement, we favor the submission to the people of an amendment to our constitution prohibiting the manufacture and sale of alcoholic liquor to be used as a beverage, in place of the source of her glory, and before the people, we call upon all those who are opposed to the political control of the grogshops to unite with the Republican party in electing senators and representatives who will vote for the submission of this amendment.'"

The other section that excited great popular interest related to the public schools, and is a very important matter of imminent moment. We present this also:—

"The Republican party ever has maintained and ever will maintain and defend the common schools of Massachusetts as the very citadel of her liberties and the source of her glory, greatness and happiness. They shall be kept open to all her children and free from all partisan and sectarian control."

The platform speaks, also, in an unequalled manner in approbation of the civil service reform. The citizens of the State now before the candidates of three parties before them, and it remains for them to say by their ballots who shall be their rulers for the coming year.

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gathering will be at Springfield on Tuesday, the 15th; at Worcester on Wednesday, the 16th; at Cambridge on Thursday, the 17th, and at Salem, on Friday, the 18th. Eminent speakers have already been engaged, and no pains will be spared to make the meetings successful.

Dr. S. L. Baldwin delivered a very instructive discourse on Sunday evening before the Young Men's Christian Union upon the religious life of China.

Mr. G. W. Cable took the place of Rev. Dr. Meredith at Tremont Temple last Saturday afternoon, before the great Sunday-school class. There could hardly be conceived of a wider difference than appears between the two accomplished teachers. Mr. Cable lacks the pronounced presence, the powerful, incisive voice, the sharp, keen retort, the emphatic and positive assertion, but his tones were clear and sweet, his style pure and attractive, his interpretations rich and helpful, and the entire exercises eminently grateful and profitable. Although the day was stormy, the attendance was good, and general satisfaction was expressed with the occasion.

President Warren writes:—"One of the most eminent of theological teachers in the English Methodist Church is Rev. John S. Banks, of Headingly College, Leeds. His latest publication is entitled 'A Manual of Christian Doctrine.' Though but a duodecimo of 264 pages, it covers about all the topics of systematic theology. The treatment is biblical, logical, and to a considerable extent historical and comparative. It is well adapted for private study, and may be heartily commended to young local preachers, Bible students, class-leaders, etc. It is probably the outline which the author annually expounds and expands to his theological classes in Headingly College. In any case, teachers of our theology by text-book will find it peculiarly adapted to their needs. It can doubtless be purchased through either of our Book Concerns."

The School of Theology of Boston University will celebrate the formal opening of its forty-first year on Wednesday morning, Oct. 12, at 10:30 A. M., in the chapel, 72 Mt. Vernon St. The matriculation day address will be delivered by Prof. Wm. North Rice of Wesleyan University, Middletown. The service will be public. The friends of the institution are cordially invited to attend.

One hundred and twenty-two letters were received by the committee, of which Rev. W. T. Perrin was chairman, from ministerial brethren, containing expressions of fraternal appreciation for Rev. Geo. Whitaker, and a contribution in honor of a testimonial on the eve of his departure for Wiley University. The amount of money received was \$182.55, which was handed to Bro. Whitaker.

Rev. N. B. Jones, Jr., secretary of the Evangelical Alliance, makes the following interesting announcement:—"A special meeting of the Boston Evangelical Ministers' Association will be held on Monday, Oct. 10, at 12 o'clock, in Tremont Temple. The speaker will be Rev. Joseph Parker, D. D., of London. The floor of the temple will be reserved for clergymen and their wives; the galleries will be open to the public."

Rev. M. G. Prescott, pastor at Eastport, Me., has been in Boston the past week, laboring faithfully in the interests of the M. E. Church at Eastport. They have a beautiful church there, built at a cost of \$7,000, with a debt of \$2,000, which becomes due in a few weeks. The terrible fire of last October swept away the whole business portion of the place, and so crippled the society, that they must have help to meet the demand against them. Eastport has a population of some five to six thousand, and their loss by the great fire was \$800,000. This is certainly a meritorious case, and we bespeak for Bro. Prescott and his church a kind word, and urge the readers of ZION'S HERALD who have a dollar to spare, to send at once to him at Eastport, Maine. All money letters will be acknowledged in our paper hereafter.

Rev. W. H. Daniels begins evangelistic work at Pascoag, R. I., on Sunday, Oct. 9. His address is at his residence in West Newton, Mass.

The very interesting dedicatory address, delivered by Dr. Nathan Allen, of Lowell, at the dedication of the Goodnow Memorial Building in Princeton, Mass., has been published in a neat pamphlet. As the building is intended, in part at least, for a library and reading-room, Dr. Allen enters at length into the consideration of the very interesting modern movement for opening free libraries, referring to the noble gift of Mr. Joshua Bates to the city library of Boston, which set men of wealth a signal example. He calls attention to the educational influences of these great schools for all the people, destined in a few years to become one of the most efficient agencies in the mental cultivation of our communities. He refers especially to the peculiar significance, the value and permanence, of such a gift as a mark of affectionate recognition of obligation and expressive of love on the part of a citizen for his native town or city. No bestowment could afford a larger amount of enjoyment, or bestow a greater benefit upon all classes of society, than these "quiet, generous, and philanthropic" gifts, as the Doctor terms them. In no way can a man of wealth better endow his memory for all time among the scenes of his childhood and maturity than by the endowment of a free public library.

The Boston Evangelical Alliance is taking the preliminary steps to secure provision for a Protestant chaplain to visit in our hospitals, and to render such services of Christian sympathy and aid as will be in his power. Mr. Will C. Wood prepared a very earnest report upon the subject, setting forth both the call and opportunity for such a service. This report has been printed and generally circulated. A public meeting to consider the subject is called for Tuesday evening, Oct. 11, at the Melancon. Our Christian people are earnestly invited to be present. Good speaking will be provided for the occasion.

The Conferences.

NEW ENGLAND CONFERENCE.

BOSTON DISTRICT.

Boston Preachers' Meeting.—The class-meeting exercises occupied the first hour, and were more than usually interesting. The question of making the appointments of the preachers, was considered by Rev. Dr. Porter, who spoke strongly in favor of important changes which he thought necessary to the harmonious working of our system. The same subject was continued for next week, with Dr. McKeown and Dr. Knowles as speakers.

Worcester, Trinity.—Sam Small's presence, Sept. 11, crowded the church to overflowing, Grace Church uniting in the evening service. During his sickness Bro. Small was permitted to enjoy a very rich experience, and on Sunday morning preached an earnest and positive sermon on the Methodist doc-

trine of perfect love (text, Job 1:1). During the month the Trinity Literary and Social Union and the Young Men's Bible class have each had an annual "banquet." The name may sound pretentious, but the bills of fare were very simple, and although in excellent taste, very far from tempting to gluttony, the sociability delightful, the toasts of a high order of merit, and the influence of the occasional wholesome and helpful. The Young Men's Bible class elected officers, and is in a vigorous condition and ambitious for greater achievements. It numbers about one hundred members. The Girls' Mission Band is a very lively organization, and greatly excited as to how they will appropriate the \$50 and more they have in the treasury. The anniversary class-meeting of the South Worcester class, Bro. Elmer Parker, leader, with an attendance of forty-seven persons, was a blessed occasion. The social meetings are full of interest, and the church will earnestly join in the union revival services of all the evangelical churches of Worcester, to be held in the Rink, beginning Oct. 16, under the leadership of Rev. B. Fay Mills.

Brookline.—The local paper publishes a four-column report of the excellent sermon preached by Dr. Twombly, Sunday, Sept. 25, on "Creeds known by their Fruits," in which he gives an excellent and appreciative account of the growth and prosperity of Methodism and the secrets of her success. His facts are indisputable and his statistics encouraging. It ought to be published in such form as to reach all our people. Seven were received on probation last Sunday.

Class Leaders' Convention.—The first convention of class-leaders of Boston and vicinity was held at the M. E. Church in Brookline, Wednesday, Sept. 28, and was well attended. Dr. Twombly, the pastor of the church, was of great assistance to the local committee in preparing the programme; but the credit of the convention, as he said, belonged to the committee of leaders in his church—Bros. Alexander Watson, Enoch Doran and Alonzo G. Brewer. The opening session was presided over by Mr. Charles Henry Pratt, of East Weymouth, who alluded to many interesting incidents of his experience as a class-leader.

"The Relation of the Pastor to the Class-meeting," was considered by Bros. Bardwell, of Cambridge, Gracey of Salem, Dr. McKeown, and Bro. G. King, of East Weymouth. Rev. L. B. Bates gave an interesting address on the "Class-meeting as the Old Path and Good Way of Methodism." His remarks were practical, and placed the class-meeting deservedly high among the institutions of the church that have been most potent for good. Mrs. M. P. Sweetser, of Cliftondale, gave a very interesting account of her method of conducting a children's class. She admits only those who are converted, or those seeking to know they are Christians. She seeks to impress them with the importance of the baptismal vow, and the high significance of the sacrament of the Lord's Supper. Each week some important doctrine of the Bible is explained to them. The consecration card given to each child was read and explained. Rev. Bro. Littlefield, the pastor, made still further explanation of the methods adopted by Sister Sweetser, and his high appreciation of her work. Dr. McKeown and others spoke on the importance of childhood conversion and religious training. Rev. I. H. Packard spoke on "A Model Class-meeting," and illustrated his method of conducting one by turning the convention into a class-meeting and presenting the subject of the Christian's hope and its grounds," which he developed by the Socratic method. His plan is to present a subject each evening, and hold a free conversation about it. Bro. M. C. Besic, of Malden, spoke of his methods. He had an attendance of from nineteen to eighty; had written in one year 140 letters to delinquents, and had made 59 calls, and these were not mere friendly social calls, but were close religious conversations. He greatly loved the work. The question drawer was then opened, and Presiding Elder Lindsay made many good hits in the answers he gave.

At about 6 o'clock the convention adjourned for supper. The ladies had provided an elegant collation. Their efforts were highly appreciated, and they received very hearty thanks by a rising vote of the convention. In the evening session Dr. D. G. Woodvine opened the exercises with prayer. After the adoption of resolutions given below, "The Indebtedness of Methodism to the Class-meeting" was considered in an address by Rev. S. L. Gracey, D. D. Hon. Jas. F. Almy, of Salem, spoke on the "Class-meeting as a Means of Developing Christian Workers," and Rev. W. N. Brodbeck on some of the "Hindrances to the Greater Success of the Class-meeting." The congregation of the evening was much larger than that of the morning, and the exercises were very interesting.

Resolutions adopted by the convention:—

1. That we regard the class-meeting as one of the most important means of grace ever established in the Christian Church.
2. That we emphasize the requirements of Discipline which make it the duty of all members of the Methodist Episcopal Church to attend class meeting regularly unless provisionally prevented.
3. That we deem it highly important for class-leaders to keep a correct record of the attendance of their members; to visit them as often as practicable, especially if they are those inclined to be absent; to give particular attention to the sick; and to endeavor, in all suitable ways, to lead them to engage earnestly in the activities of religion.
4. That Dr. D. G. Woodvine, M. D., Rev. S. L. Gracey, D. D., Charles H. Pratt, Rev. A. McKeown, D. D., F. N. Bardwell, Rev. W. N. Brodbeck, and William Beeching be a committee to arrange for on call another class-leaders' convention at such time and place as they deem advisable, and to present to said convention a plan for holding future conventions.
5. That President W. F. Warren, D. D., Hon. Jacob Sleeper, Hon. L. Hull, Rev. Dr. Dorchester, D. D., Rev. H. W. Twombly, D. D., Rev. J. W. Hamilton, D. D., and Hon. Jas. F. Almy be a committee to memorialize the

next General Conference to request the Bishops to arrange and publish in the Discipline a course of reading and study for class-leaders.

NORTH BOSTON DISTRICT.
Marlborough.—Our beautiful church edifice in this place, a full description of which appeared in the HERALD of the 21st ult., was re-opened Wednesday, Sept. 28. Rev. W. N. Brodbeck preached a grand and impressive sermon at 2 P. M. Mr. L. L. Tarbell, chairman of the trustees, presented an excellent report from that board. Dr. Chadbourne conducted the financial work of the day in an admirable manner, and secured pledges for \$2,688.36. The total expense, including the carpeting, is \$3,925.50, and Pastor Sloper is within \$375 of providing the whole amount. The reunion in the evening was a joyous occasion. Addresses were made by Revs. Pomfret, Gould, Fisk, Herrick and Rodgers. On Sunday evening letters were read from former pastors. All are happy over the completion of what seemed a formidable task at the opening of the Conference year.

Leominster.—The great revival is still going on with increasing power. More than fifty conversions occurred last week. Whole number to date, 193. The town is stirred as never before. Whole families are being brought in, in many cases. Bro. Harrison is still with the church, though urgently called for in a score of places.

LYNN DISTRICT.

Saratoga St., East Boston.—The pastor, Rev. Dr. S. L. Baldwin, on Sunday morning, Oct. 2, baptized two persons, received ten by certificate, and nineteen into full connection. There is much prayer in this church for a general revival of religion, and many are looking for it in faith.

N. E. SOUTHERN CONFERENCE.

NORWICH DISTRICT.

Quarrelville.—The pastor, Bro. Sherman, is encouraged by increasing congregations and interest. He has commenced a series of illustrated sermons on Sabbath evenings. He is full of work, teaching during the week and preaching twice on the Sabbath.

North Grovesdale.—Bro. Morse not only "holds the fort" here, but is making inroads on the enemy in various directions. He preaches in two places on the Sabbath, and finds other points which need to be occupied. If we had a local preacher here, who was willing to work at his trade and preach on the Sabbath, he could be used to a good purpose. It is a fact to be regretted that we have so few of these. We have a number of places that need just such help.

East Woodstock is a beautiful place in which to live. We have a good church edifice and parsonage, but our membership is small. Bro. Daniel Brown is interesting and instructing the people by his sermons.

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TRUST.

A beautiful church

in the HERALD

opened Wednes-

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manages for \$2,088.38,

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Address: 100

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G.

NEW BEDFORD DISTRICT.

Rev. Silas Spruells, pastor of our

church in Dighton, has just been trans-

ferred to the Southern California Con-

ference, and stationed at San Diego

City. Bro. Spruells has been a member

of this Conference for twelve years,

during which time he has labored faith-

fully and successfully. He is an excel-

lent preacher, thoughtful, scholarly

and scriptural. We are sorry to have

him leave us, and feel sure that he

bears with him the best wishes and

hearty affection of a host of apprecia-

tion friends. He leaves Boston for his

new field of labor early in October.

We are pleased to see that Rev. R.

W. C. Farnsworth, of the Southern

California Conference, stands at the

head of the delegation elected to the

General Conference. Bro. Farnsworth

also was a gift to the Pacific Coast

from the New England Southern Con-

ference. The great West gains what

the East loses in these transfers.

The church at North Dighton celebra-

ted its great annual bivalvular festival,

Oct. 21. Nearly two thousand persons

were present, and about twelve hundred

at down to the heavily laden tables

and regaled themselves with Duxbury's

best productive delicacy. The feast

was succeeded by music, and excellent

speaking by Gen. John L. Swift, of

Boston, and Dr. L. B. Bates, of East

Boston, the pastor, Rev. F. P. Parkin,

presiding. It was also a great success

financially.

God is greatly blessing the labors of

Rev. John Thompson, at Wareham.

Several persons have recently sought

the Lord, the membership of the church

is quickened, and there is a fine pros-

pect of a delightful harvest during the

fall and winter months.

Rev. Hugh Montgomery, of Worcester,

spent a recent Sunday in New Bed-

ford, speaking in the interest of tem-

perance in the County Street M. E. Church

in the morning, In the Pleasant Street

M. E. church in the afternoon, and in

the William Street Baptist Church in

the evening. Excellent audiences list-

ened with great interest to this fearless

advocate of temperance, who is evi-

dently called of God to this work. He

has made a great impression upon the

temperance element of the city, and

important results are anticipated.

X. Y. Z.

PROVIDENCE DISTRICT.

Mayor Powell, of Newport, to the

joy of all people who believe in enforce-

ment law, has been elected for another

term. If there could only be such a

mayor in Providence, the rum element

would tremble.

Rev. J. H. Nutting, pastor of the

Methodist Church, Woonsocket, began a

series of four lectures to young men

Sunday evening, Sept. 25. The subject

was, "The Young Man's Dangers,"

and was listened to by a large, attentive

audience.

Rev. H. Tuckley gave on the same

evening his second lecture in the course

to young men, in Mathewson St.

Church, Providence, the subject being,

"The Young Man and his Book." The

large audience-room was filled with in-

terested hearers.

To show the satanic efforts made by

the opponents of prohibition, this fact

comes from Newport. There were 43

arrests there for drunkenness in one

week. There were soldiers and sailors

to whom the liquor was given, in order

to prove that prohibition was not en-

forced in that city.

A good religious interest prevails at

Somerset, Rev. J. Oldham, pastor.

Six have recently professed conversion,

and others have manifested a desire to

be Christians. Seven were received

into full connection at the last commu-

nion service. The church has just been

rebuilt, and looks handsome in its new

dress. All the temporal affairs are well

conducted by an "official board" who

take as great pains to do the Lord's

business well, as they would their own.

The yearly meeting of the Rhode

Island W. C. T. U., just closed at New-

port, was a very interesting occasion.

The Opera House was crowded to hear

Miss Willard, Tuesday evening, Sept.

2, on "Social Purity." As always,

Miss W. was interesting, eloquent and

practical. Wednesday evening, Sept.

3, Pundita Ramabai, a Hindoo lady,

spoke, and Miss M. Carpenter, the

Sunday missionary. These godly women

are finding, as all Christian workers do,

that Sabbath desecration is a powerful

aid to drunkenness and other vices, the

Sunday newspaper being among the

fruitful causes of the downfall of many.

S.

EAST MAINE CONFERENCE.

ROCKLAND DISTRICT.

The Rockland District camp-meeting

was held at Nobleboro, Me., Aug. 29-

Sept. 2. Presiding Elder C. A. Plummer

was in charge of the meeting and led

the opening prayer service Monday

evening. The occasional showers on

Tuesday made it necessary to hold the

services in the Rockland and Damaris-

cotta society cottages. In the morn-

ing Rev. A. Plummer preached the open-

ing sermon from the text John 19: 4.

At the afternoon service Rev. S. M.

Dutton, of Southport, spoke from 1

Cor. 19: 19. Rev. J. A. Morelen, of

Dorchester, conducted the evening serv-

ice, selecting for his text 1 Timothy 1: 15.

Wednesday opened bright and clear,

and one of the largest audiences for

several years assembled upon the

grounds. Rev. James Biram, of Wool-

lake, Mass., was in the morning from

Sept. 12-22. In the afternoon Rev.

L. L. Hanson, of Rockland, spoke

from Heb. 11: 24, 25 and 26. At the

evening service Rev. E. S. Gahan, of

Friendship, selected as his text Acts

24: 15. Thursday, Rev. C. B. Besse, of

Thomaston, conducted the morning

service and spoke from Acts 2: 4. Rev.

M. Parshley, pastor of the Baptist

Church at Damariscotta, preached from

John 19: 5. At the evening service

Rev. E. A. Glidden, of Windsor, chose

as his text Col. 3: 11. Friday, Rev.

W. L. Brown, of East Boothbay,

preached in the morning from Matt.

11: 29. The closing sermon was by

Rev. J. H. Bennett, of North Waldo-

boro, from 1 John 3: 3. During the

meeting there were twenty-seven min-

isters present, nearly all taking some

part in the services. The social meet-

ings in the tents and cottages and the

altar services were seasons of refresh-

ing, and many went away greatly

blessed.

The Family.

SPEAKING TO THE HEART.

[EDITORIAL.]

To succeed in Christian work of any kind, one must put a proper estimate upon its relation to himself and to society. J. B. Mozley states a principle vital to every Christian worker when he says: "If a man is to do any work well, he must be possessed with the idea of that work's importance"—a principle specially applicable to Christian work, which is of the highest importance.

He who desires assurance that he is beloved by the Infinite Jehovah, must bind himself by the tie of love to Jesus, the Son of God, who says to His disciples: "The Father himself loveth you, because you have loved Me, and have believed that I came out from God. Hence he who loves Christ, has a firm hold on "the strength," the love, of the eternal God.

One's true birthday is not the day which witnessed one's entrance upon the stage of mortal life, but it was that more memorable day on which one's spiritual life began. On that eventful day which put an end to one's play-life, and to the reign of self-will, it witnessed the surrender of the heart to the possession of Christ, to noble aspirations, and to the pursuit of the highest good. It was the birthday of the soul, the day in which one could say,—

"This is indeed my birthday—soul and body, Its hours have done on me the work of years."

Blessed hours in which Christ was formed in the heart, the hope of glory! Blessed is he who can look back to that happy day on which his soul was thus born anew by the power of the Holy Spirit! Has the reader had such a birthday?

We are either living to God, or to the great adversary of God and man. Which? There is no neutral ground. Paul exhorts: "Reckon ye also yourselves to be dead indeed unto sin, but alive unto God through our Lord Jesus Christ." A life of sin! What a life! How much does it embrace? Its details are terrible, and its consequences, which can describe them? But such a life is not necessary; we may be saved from it. The Gospel provides amply for such a salvation. "The blood of Jesus Christ cleanseth from all sin." Thus saved, we "live unto God." Such a life loves God, communes with God, obeys God, honors God, enjoys God. Is such a life ours?

Only two years before Wesley died he was one day in the midst of a dinner party given in his honor. "Suddenly he laid down his knife and fork, clasped his hands, and lifted up his eyes, as in the attitude of praise and prayer." The guests, deeply affected by this unexpected spectacle, ceased eating, and gazed at the venerable man in silence. He then gave out and sang these lines,—

"And can we forget,
In tasting our meat,
The angelical food which ere long we shall eat,
When enrolled with the blest,
In glory we rest,
And forever sit down at the heavenly feast?"

After this unprepared and unceremonious outburst of praise from the glad heart, the dear old man resumed his knife and fork. It was the overflow of his love to Christ. His fellow guests felt that it was good to be there.

THE CLEARING.

BY ALICE MARREL YOUNG.

day the rain has poured from skies of lead;
The wet brown leaves are whirling through the air,
Blown by the wind that sobs in wild despair,
Mourning the beautiful, bright summer dead;
Her winsome smiles and graces vanished.
The sodden plains are stretching wet and bare.
The world that erst while did appear so fair,
A sombre now and sad—her joys all fled.
But of a lightning in the western heaven,
And see, the glow has spread on every side,
The rifts of blue are deep, fathomless, grand;
The dense cloud by the sun is sudden riven,
As if heaven flung her golden portal wide,
And let the glory through on all the land.

A WORD PICTURE.

BY MRS. J. K. BARNES.

I should like to sketch for you the scene. I wish I was able to place bits of the story on canvas; but failing that, I will try my hand at a word-picture.

Let me see; it shall be divided. Scene I, with five figures. How shall I introduce them? Look! Figure 1: A large, burly young fellow, muscular and pugilistic in appearance, coarsely dressed, leans against an old building. Figure 2: A man perhaps sixty, beaming, pinched and haggard face, trembling limbs, dilapidated hat, tattered garments, and a "gone-to-pieces" look anywhere. There was evidently a row.

"Now you get out of here double quick, you miserable, drunken, sneak-in' thing, or I'll thrash you! Am half a mind to do it now. The idea of your beguin' lunch from that chit of a young'un! Bet you took it away from him; and if you did, I will break every bone in your old carcass."

The 3d figure—and such a figure! A mite of a boy, unwashed, scantily dressed, hair all lengths, his age difficult to calculate, with such a deformed body and wizened face.

"No, I give it to me. Let him 'lone, Bill; he hasn't hurt nothin'."

"And you—you—" and the great fellow seized the misshapen atom and held him out at arm's length.

"Don't, Bill! Come, now, let the

young'un alone," and the half-drunken figure came up straight and reached out one hand with an imploring gesture.

"What you got to say 'bout it any way? What is't to you what I do?" and the other hand fell with weight upon the shoulder of the man; and as he dragged him forward, he made as though he would thump the two forms together.

Just then, "in the nick of time," the 4th figure arrived, from where she only knew, and her voice and words: "Friends, O friends, what's the matter?" caused a quick cessation of hostilities, and three quizzical faces looked into the motherly one bent on them, while a gloved hand was laid on the young fellow's arm. She looked pleasantly from one to the other.

"Guess it was only fun, but somehow I was afraid there was trouble;" and then with a smile to the burly fellow: "But you wouldn't hurt this sick man or the poor child!"

"Sick! he's drunk, and a thief too, I half believe."

A flush spread over the poor, old face, giving a hint of the better days, away back in the past, and he pulled together his coat and pushed up his hat, as though to add to his respectability.

The child spoke up: "Him and me was a' eatin', and Bill some'ow was mad."

"Oh, well, never mind; it is all over now. It is Sunday afternoon, and none of us in a hurry. Could you give me a seat, and let us have a little talk?" looking around rather dubiously. "If you could manage it, for I have had quite a long walk, and am tired."

All of them sprang to her help, and a long, rough log outside the shed was quickly rolled in.

"Now that will do first-rate for you three, if you can give me a place in front, where I can look into your faces."

The faces were a study. They had evidently lost sight of their differences, in the wonder and interest evoked by their visitor. A foot log was set up on end, and the child said, "Can't ye put yer jacket on it, Bill, for the lady?"

"Now hear him, the monkey, is settin' up for a gin's-man; but while saying it, he spread the jacket and stepped back."

"There, now, that is splendid, thank you. Now let us all sit down, and as you are wondering who I am, you ask me some questions first, and then I shall feel free to ask you some."

The young fellow grinned and looked foolish; the older man put on a look which was meant to be superior to curiosity; but the boy said eagerly:—

"Where did you come from?"

"From the almshouse," was the reply.

"And be ye kind o' perlice?"

"Yes, that's what I am, a kind o' police."

"The interest increased."

"And what do you have to 'tend to mostly?" half sneered the young man.

"Whatever my Chief sets me about. He is very particular in giving orders, and I mean to be very faithful in obeying."

"Be the orders all easy, marm?"

"No, not all."

"S'pose you cut sometimes when he ain't round an' there ain't nobody to tell?"

"The lady's eyes filled, and it was her turn to flush. Her audience almost chuckled, as she said slowly with a tremor in her voice, "I'm afraid, friends, I have done just that sometimes; but I am more sorry than I can tell you; and if he will help me, I will never do it again."

"Help you, marm? Reckon he'd help you fast 'nuf if he caught you shirkin'."

"No," she said quietly, "he would only look grieved, and that would break my heart."

"That's eus you're a woman. If 'twas a man, he'd knock him out quick 'nuf."

"Oh, no, not my Chief. Let me tell you, and you can see. A long, long time ago, some men worked for him, and he had given them a better chance than many had to know him—took them round with him, trusted them, and promised them a splendid place when they got through service; then when one time some bad folks fell upon the Chief and treated him dreadfully, so it was evident they meant to kill him, what did those men do, whom he had called 'friends?' They all forsook him and fled."

"The wretches!" said the young man, with a fist doubled up and pounding down upon the log. "I hope he got away and licked every one of them."

The boy was listening with eyes, ears and open-mouthed wonder. A glance at the old man showed that he had dropped his eyes, and there was coming a dignity hitherto unseen in his face.

"Tell me more, now," said the child.

"I cannot tell you all now; but there was one man who pretended to love him more than all the rest; he just swore he never would work under the Chief, and so got off; but just as he was sneaking away, he caught a look from the face of his Chief, which seemed to say that what he had done was harder to bear than all his enemies were doing. Do you wonder that he felt so bad that, strong man though he was, he just cried as hard as ever he could?"

"Cried!" said the young fellow; "why didn't he pitch right in and clean 'em out?"

"Oh, he could not do that; there were so many of them."

"Did he git off? Tell us that, marm, tell quick!"

"Well, I'll not tell you just now how awfully they used him, or how he got away at last, but after some time he was clear of them, and one of the first things he did, was to send a kind word to the man 'told you about."

"Did he take him back?"

"Yes, and promoted him."

"You don't mean it, marm? 'Twan't likely he'd do that, and I can't swallow it now."

"You think that is wonderful. I can tell you something quite beyond that; and then came the story of Calvary, told as simply as possible."

The 5th Character had been on the scene all the time, but only the spirit-eyes of the narrator beheld Him. The old man drew his coat sleeve across his eyes, and his hat had slipped down, shielding his face.

"Oh, my! oh, dear!" the child ejaculated, and the great brawny fellow had moved nearer the lady, until, in his self-forgetfulness, he actually knelt at her feet. After a little, the old man dropped his face into his hands, and more than once groaned aloud.

"Now, my dear friends, this is my Chief, and His name is the Lord Jesus Christ; and He sent me to you to-day to see if you did not want to work for Him. He has had His eyes upon you, and He wants you."

"Wants us! Well, that is a little too steep, you know."

Then came the pleading, and with it the tears fell.

"Don't do that; 'tain't nothin' to you; you've done your part and no shirkin' this time, marm. 'Tis poor, but not likely He'd care for me; I ain't His sort anyhow."

The elder man straightened up, and reaching out his hand to Bill, he said, "Tis true, every word of it. I used to know Him, worked for Him once, and He's tried to look after me time and time again. Oh! oh!" And the man fairly wrung his hands.

"Do as that other man did," said the child; "go back and git taken up agin'."

"Oh, I wish I could! I do wish I could!"

Then another was on her knees, and the sweet words of prayer were going up to God. The young man and child had never heard a prayer before, but they seemed to understand that the 5th Figure was somewhere, and they both looked up and then around them. The old man and child had clasped hands, and the big fellow had his hands on both, as when the scene opened, but with such a changed expression and mien.

The hour was over, and the lady must go. Rising, she drew a promise from each, took their names, and promised to send reading and helps. She had taken off her glove, and no one of that little company will ever forget the hand-clasp, as she thanked them for the rest they had given her, and begged them to meet her in heaven.

Showing them the little "white ribbon," she told of the prayers going up all over the country for the tempted and tried, and then standing before them, again committed them to the care of Him who is "not willing that any should perish."

Scene II. To be given at the last great day. We shall all be there!

PREPARATION.

BY JOHN ELLIOT BOWMAN.

O'er beds of shimmering sand, mist reeds and rushes,

That stayed its headlong force,

The rivulet, in mad impetuosity,

The rugged stones that mocked its every turning,

Pursued its wayward course.

The balmy breeze of morn that 'mong the rushes

On waking gently stirred,

And the sweet calm when evening's sun at parting

Sent its last rays to the waters darter,

A plaintive murmur heard.

Ever the fretful stream its voice was lifting

In sad and bitter plaint,

Ever in accents sharp was heard replying

Against the pebbles which, its power confining,

Long held the struggling waters in restraint.

A day at length there came when war's confusion

O'er bill and dale arose;

With Israel's tents the level plain was white,

Of sun of noonday flashed from armor bright

Of Israel's vanishing foes.

Beside the hurrying streamlet's rushing waters

There knelt a stripling fair;

Five pebbles smooth worn by the ceaseless current

That o'er them poured its fierce complaining torrent,

He chose with pious care.

Five plain, brown pebbles from the babbling streamlet;

But one from David's sling,

Laid in the dust Philistia's boastful giant,

And made triumphant victory's harp defiant

Through Israel's borders ring.

The mind of man, a fierce, impetuous torrent,

For ages long hath sped,

Foaming and dashing 'gainst the stones and pebbles

That strew its flinty bed.

Not vain the toil,

Not vain the wild endeavor,

Though long the struggle seem;

Heaven hath not without purpose made the pebbles

That check the angry stream.

Or soon or late, as surely as God reigneth,

In His own time shall dawn the glorious day

When, armed for bloody conflict, dire and final,

Shall Truth and Error meet in stern array.

Then shall the pebble smooth, with aim unerring,

Hurled from a hero's hand,

Smite giant falsehood 'e'en as he is taunting

The hosts of Truth, and lay the bright plumes

flaunting

On his proud helm low in the bloody sand.

Billerica, Mass.

ABOUT WOMEN.

—The daughter of General Boulanger, of France, is about to become a nun.

—Two American girls have been licensed as telegraph operators at San Luis Potosi, the first women operators in Mexico.

—Mrs. Johnson, superintendent of the woman's prison at Sherborn, Mass., allows no alcoholic liquors to any inmate, not even to those in the hospital.

—Miss Clara Barton, president of the American National Association of the Red

Cross, has been appointed by President Cleveland a delegate to the Carlsbad Conference.

—The Woman's Exhibit in the Chicago Exposition shows books written by nearly two hundred women, and over sixty papers edited by women.

—Queen Victoria has presented Miss Agnesa Ramsey, the senior classic at Cambridge University, with her royal portrait, in appreciation of the high honor gained by Miss Ramsey in the recent examinations.

—Dr. Elizabeth Beatty, sent by the Presbyterian Church of Canada as a medical missionary to India, has treated over six thousand patients in the last twelve months, and thinks a hospital and training-school for Hindoo women would make thousands of converts to Christianity.

—Miss Florence Greene, of Montreal, who saved her father last summer from being carried over the Lachine Rapids, has been presented with the medal of the Royal Humane Society of England.

—Mrs. Martha H. Moore has bequeathed to Colby University \$5,000. The proceeds are to be applied for the use of the library, the same to be known as the "Martha Moore Library Fund."

—The Kansas druggists, who are required by law to get twenty-five women to sign their petitions for permits to sell liquor, find that it is a hard condition. Women, who are the greatest sufferers from unregulated liquor traffic, are, as a rule, out-and-out Prohibitionists.

—Mrs. D. G. Croly ("Jennie June") has been made president of Mrs. R. P. Newby's Women's Endowment Cattle Company. The company has filed its certificate of incorporation in New Jersey, and has a capital stock of \$1,500,000, divided into 3,000 shares of \$500 each. The company has control of nearly 2,000,000 acres of fine grazing land in New Mexico, on which there are now 6,000 head of cattle. The stock is to be placed with women as an endowment for their children.

—Miss Frances E. Willard, president of the W. C. T. U., has sometimes ten secretaries at work. Some years she has traveled 30,000 miles, writing on the cars nearly all her speeches and articles for the press. She has visited every town in the United States of 10,000 population, and many with only 5,000, organizing branches of the W. C. T. U. For ten years she has delivered on an average a speech a day.

—Miss Louisa Alcott gives the following advice to girls. It is a whole volume. She says: "Girls, don't be in haste to wed. Build up healthy bodies by good food, plenty of exercise and sleep. Learn all the useful household arts before you attempt to make a home. Cultivate your minds with the best books, that you may be able to teach your children much that school training alone will never give you. Choose your amusements wisely, for youth must have pleasure, but need not waste itself in harmful frivolity. Above all, select your friends with care. Avoid girls who live only for fashion, flirtation and enjoyment, and use the privilege all women may claim to decline the acquaintance of young men whose lives will not bear inspection by the innocent eyes of women. Let no delusion of wealth, rank, comeliness or love tempt you to trust your happiness to such an one. Watch and wait till the true lover comes, even if it be all your life, for single blessedness is far better than double misery and wrong. Spinners are a very useful, happy, independent race, never more so than when all professions are open to them, and honor, fame and fortune are bravely won by many gifted members of the sisterhood. Set your standard high and live up to it, sure that the reward will come here or hereafter, and in the form best suited to your real needs."

—The extreme suitableness of such a wife, who could see invisible weeds, and would take care when he could not be bothered, struck Daly more and more, and there is no telling how long he would have minded his mother's wise counsel, if a long soft "mew" had not sounded in the distance.

"That's Mysie!" cried Hester, shrugging her little shoulders again with a laugh. "Mysie! Mysie! Fuss! Fuss! I'm here, dear, in the garden."

"Mew!" responded Mysie, as if she understood all about it; and pat, pat, came the soft feet through the grass, and then with a light bound a pretty tortoise-shell kitten mounted the big rock, and began to purr and rub against her little mistress.

Certainly Mysie was a very pretty cat, with a great deal of white in her tortoise-shell mixture; and the white was so white, and the black and yellow and gray were so shining, that Orphah declared Mysie's fur coat looked as if every hair had been brushed separately.

"Yes, she's just the neatest cat that ever was," said Hester. "Quite a pattern, my mother calls her."

"Well, my cat is nice, too," said Daly, "but she don't shine like yours."

"Doesn't she shine?" said Hester. "Mother says it must be because Mysie has nothing on her mind. So she can't think all the time if she likes—can't you, dear? Why, there is a kitten down at the next house but two, that looks as rough as if she never brushed her coat, and you see she don't really have time. They're always driving her here and there, and the cook shakes the broom at her; and I don't believe she ever has much peace, except when she walks over here to see Mysie."

"How do the boys tease her?" demanded Daly, keeping a very grave face.

"Oh, they pull her tail, and tie her ears down, and turn a basket over her, and put her up in the apple-tree and won't let her come down; and I think she waits a great deal for her supper, too; and sometimes they make her run dreadfully. You see they don't know she's a trust."

If Daly had been grown up, he would probably have cleared his throat in the way practised by older persons when they don't know what to say.

"That's very queer about cats being a trust," he remarked.

"Oh, but everything is, you know," said Hester. "And mother says the Lord watches over all the animals He has made. So I wouldn't like to have Him think my kitten didn't have time to brush her coat. Isn't she nice?"

Went on Mysie's little mistress. "See—she's been lying under the sweet-brier bush, and her fur is all sweet."

Two or three young faces went down upon Mysie's soft coat at that; and the little pussy purred, and worked her paws, and all but said she liked it very much, and plainly understood the whole thing.

"Wouldn't you like to walk through the garden now?" said Hester, doing the honors of her small domain as if it were whole acres. "I'll carry Mysie, because if she saw a grasshopper she'd

great gray rock, broad and high and flat-topped, rose up suddenly out of the green slope that ran down between the trees; and round three sides of this rock lay the little garden. Wee paths went through it, dividing the beds, their smooth surfaces showing the fresh marks of Hester's little rake, and everything was in the neatest possible order.

"We'll get up on the rock first," said Hester, leading the way. "Then you can see what Allick calls the 'general effect,' and I'll explain it all to you. Allick says the general effect's very good."

And certainly that was true. The three children climbed the gray rock, and sat down, with this small floral kingdom at their feet. The little main walk of the garden ran round the rock, skirting it close. From this, short cross paths stretched over to where the green grass enclosed the flower plot, so that there were several small beds, and each had a different bordering. One was edged with thrift, another with violets, and another with dwarf pinks. There was a very red rose in the bed at one end, and a very white one in the bed at the other, with a tall rose geranium mounting guard between; and there were other geraniums, too—scarlet, and white, and pink; and tufts of pansies and candytuft, and a green cushion of moss pink. There was a tall white lily, and a clump of its tiger relations; and close by the rock, at one end of it, was a lovely, fragrant honeysuckle, twined and twisted about a rustic support. As for sweet alyssum and mignonette, they were everywhere where they liked to be, disturbing nothing and filling the air with delight.

Orphah and Daly sat quite spell-bound with pleasure; and Hester, too, was silent at first, watching her garden with fond, critical eyes.

"Well, it's the very prettiest place I ever saw," Daly broke forth.

"Do you really like it?" said Hester, looking pleased. "Of course I love it—but then, it's mine."

"It's just lovely," said Orphah with a sigh, thinking of another garden which was also "mine," but not at all "lovely." "Only I don't see how you keep it so nice."

Hester laughed. "My mother gave me a text to help," she said. "Mother always says it's no use to begin unless you keep on; and that every true I went to my garden, I must just say to myself: 'Patient continuance in will-doing.' So I always say it; and I don't believe I ever come without finding a weed to pull up. There's one this minute!" said Hester, jumping down from the rock, and running round into the little path.

"Just tucked away under my carnation! I suppose Mr. Malloys thought I wouldn't see him in there. Look!" and she held up triumphantly a small weed that Orphah would not have thought worth notice.

The extreme suitableness of such a wife, who could see invisible weeds, and would take care when he could not be bothered, struck Daly more and more, and there is no telling how long he would have minded his mother's wise counsel, if a long soft "mew" had not sounded in the distance.

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TEMPERANCE ITEMS.

Forty-four of the seventy-five counties of Arkansas have no saloons.

There are fifty branches of the Woman's Christian Temperance Union in Louisiana.

The liquor bill of Tennessee is about fifteen million dollars a year.

The offences committed by the soldiers in the Indian army, as compared with those of the non-combatants, are declared to be as one to forty.

San Francisco physicians have discovered 107 cases of leprosy among the hoodlum class of boys who smoke cigarettes made by Chinamen.

The value of soliciting subscriptions to a fund of \$40,000 to send that paper to every preacher in the United States for a year.

Col. Will Lambert, who was chief clerk of the Texas anti-prohibition committee, claims that the total amount paid at executive headquarters to defeat prohibition was \$32,000.

It is said that when the Queen of Madagascar shut up the saloons in her kingdom, and the ex-saloon-keepers asked for compensation, she replied: "Compensate those you have wronged, and I will pay the balance."

M. Chevreul, the eminent French chemist, has just entered his 102d year. When celebrating the event, though advised to take a little wine, M. Chevreul persistently refused to break his rule of total abstinence from alcoholic stimulants.

The liquor-sellers of Altoona, Pa., have undertaken to prosecute all clergymen who use fermented wine in administering the sacrament of the Lord's Supper. They claim that the excise laws do not permit the giving away of liquors without a license, even in a church.

It is safe to estimate the receipts of the New York saloons at \$300,000 a year, one-half of which, at least, comes from the 150,000 men who are known as "laboring men." The destruction of the liquor saloons alone would cure four-fifths of the poverty in the community. — *Howard Crosby.*

William Noble, esq., of London, widely and favorably known in this country, has lately conducted a very successful mission in east London, addressing nightly 1,500 to 2,500 people, and securing over 4,300 total-abstinence pledges.

Kansas, a Prohibition State, has 100,000 more people than Texas, but Texas has more than three times as many convicts. The former has one penitentiary; the latter has two, with over 3,000 inmates.

The Republican party of Iowa puts the following plank in its platform: "Iowa has no compromise to hold with the saloons. We declare in favor of the faithful and vigorous enforcement in all parts of the State of the prohibitory law. The pharmacy law and the county permit law should be so amended as to prevent the drug store or wholesale liquor law from becoming in any manner the substitute or successor of the saloon."

The predisposing cause of the throat affliction from which the Crown Prince of Germany is suffering, is said to have been excessive smoking. His Imperial Highness, like most Germans, is very fond of his pipe, and an inordinate indulgence therein is stated to have rendered him peculiarly liable to sore throat, which, ultimately producing chronic inflammation of the membrane, induced the malady which has become one of the events of the day.

Senator Colquhitt, of Georgia, contributes a strong and sensible article on Prohibition to the *New Princeton Review*. He reaches this conclusion: "It matters not through glossing sophistry, backed by millions of money, may contest the field; through phrenetic appetite may plead demerit, and through a morbid impatience of all restraints may declaim about human liberty, all will be of no avail, for prohibition has reason, religion, refinement, good order, and peace for its advocates and champions."

The Lewiston District Ministerial Association.

The Lewiston District Ministerial Association held its September session with the church in Norway, commencing Monday evening, Sept. 19, with a social meeting for an hour, conducted by Rev. A. S. Ladd. It was a season of refreshing from the presence of the Lord. At 8 o'clock a large audience had assembled to listen to a lecture from Rev. W. S. McIntire, of Brunswick, upon "India." For an hour he greatly interested and instructed the people in reference to the vast territory, the immense population, the various religions and castes, the Christian missions, etc. The lecture showed careful and extensive research, and was well calculated to arouse to a more intense and intelligent zeal in the cause of missions. He used a large map, which was made by Bro. Corey, the pastor of the Norway Church.

On Tuesday morning another exceedingly interesting social meeting was held, conducted by Rev. J. H. Trask. Full salvation was the key-note. It was very evident from the testimonies and the prayers that the camp-meeting at Poland had been a time of searching, quickening and upbuilding to ministers and members, as well as the occasion of the conversion of about fifty souls.

At 9 o'clock the Association organized by electing the presiding elder, Rev. E. T. Adams, president, and Rev. A. S. Ladd, secretary. Revs. C. L. Libby, Perry Chandler, and M. K. Mabry were chosen a committee to nominate officers for future meetings.

The first topic discussed was, "The Attitude of the Two Leading Political Parties Toward the Temperance Question." Bros. McIntire and Mabry presented able papers upon the question; the former valiantly championing the cause of the "third party," and the latter defending the Republican party. The discussion was participated in by nearly all present, and was warm and protracted, and as kind and brotherly as could be.

The following resolution was presented by Bro. McIntire, and unanimously passed by the association: —

"Resolved, that we protest against the action of Collector Page in refusing officers appointed by the Governor of our State access to the public records of his office."

The next topic discussed was, "How can we Promote among Our People a Greater Interest in Missions?" Rev. A. S. Ladd read a brief essay, in which he emphasized the importance of ministers becoming more interested, circulating the literature, preaching oftener upon the subject, etc. The subject was discussed at length by various brethren, to the edification of all.

At 2 P. M. Rev. A. S. Ladd preached from Eph. 5: 18: "Be not drunk with wine wherein is excess; but be filled with the Spirit." A paper upon "Best Methods of Sermonic Preparation," written by Bro. Buffum, was read, in his absence, by the secretary, Bro. Chandler followed with spicy and earnest words; Bro. Libby gave in a lucid manner his own method. Others spoke upon the question.

On Tuesday evening from 7 to 8 a meeting was held for the promotion of holiness, conducted by Bro. Pillsbury. It was good to be there; Christ was greatly honored. At the close of this service, Rev. W. F. Berry greatly delighted a large congregation while he pointed out the great possibilities of "South America." He spoke of its vast territory, its wonderful river systems, its fine climate, its mineral and agricultural resources, its forms of government, mixed population, and religious needs. He also used one of Bro. Corey's fine maps.

On Wednesday morning another precious season of social worship was enjoyed, Bro. Insley Bean leading. On resuming the business, the committee on nominations reported as follows: For president, Rev. E. T. Adams; vice-president, Rev. W. F. Holmes; secretary and treasurer, Rev. W. F. Berry. Committee on programme for next meeting, E. T. Adams, C. L. Libby, A. S. Ladd, and these persons were elected.

Invitations were extended by the pastors of the churches of Buckfield and Auburn to the Association to hold the February session in those places. The vote was in favor of Auburn.

"What Means may Ministers and Churches Use to Secure a Desired Appointment?" was well treated by Bro. Berry. The question, "Would the Plan for Making the Appointments Advocated by Dr. Porter in the *Methodist Review* of March, 1887, be Preferable to that Now in Use?" called out an interesting discussion. Perhaps the brethren were pretty nearly divided upon the question.

One of the most vital topics brought forward was, "How can we Best Promote the Experience of Entire Sanctification in our Churches?" It was opened by Bro. Pillsbury. Separate meetings, and a disposition to classify our members, was decidedly objected to. Holy living, plain, Scriptural preaching, and large conventions were recommended.

Thanks were voted to the pastor and members of the church at Norway, and to the families that entertained us, and to the railroads that had given us reduced fare, and the Association adjourned at noon.

But an excellent sermon was preached at 2 P. M. by Rev. J. H. Trask, of Gosham, N. H.; and lectures were to be delivered on Wednesday evening by Rev. E. S. Stackpole on "Africa," and on Thursday evening by Rev. T. Gerrish on the United States as a mission field.

About twenty ministers were present, besides quite a number of their wives; the weather was perfect; the village is very beautiful; the hospitality was all that could be desired; the presiding elder was full of enthusiasm and courage; the glow of the camp-meeting was upon our hearts; not an unkind word was spoken; and, take it all in all, it was the general verdict that this was the best meeting yet.

Among those whose names have not been mentioned, but who by their remarks and prayers added much to the interest and success of the occasion, I may mention the names of Bros. Robinson, Sylvester, Smith and Cummings. I predict glorious reports at our February meeting. — *Sec.*

EDUCATIONAL ITEMS.

Dr. Philip Schaaf, of Union Seminary, New York, has given \$1,000 to Franklin Marshall College.

A "Ramabal Circle" for the elevation of woman in India has been formed at Cornell University.

Eighty thousand pupils and sixteen hundred teachers were registered in the Chicago public schools on the opening day last week.

A few rich Chicago Presbyterians are to give \$250,000 a year for five years to Lake Forest University, a Presbyterian institution near Chicago.

A. S. Barnes, the head of the school-book house in New York city, has given \$40,000 to erect a building for the Young Men's Christian Association in Cornell University.

Topeka, through the *Commonwealth*, is offering forty acres of land and \$100,000 for the Lutheran College. The contestants for the college are Atchison, Topeka, Beloit, and Omaha.

Mr. C. C. Morse, late publisher of the *Vermont Messenger*, has been appointed instructor in charge of the printing department in Clark University, Atlanta, Ga.

The Bavarian Minister of Worship will open a school for the teaching of the Volapuk at the Luitpold Gymnasium in Munich.

Johns Hopkins University holds 17,000 shares of Baltimore & Ohio stock, which has steadily yielded \$136,000 in income. The institution may be much crippled by the depreciation of this investment.

In the Madras Presidency it is said there are 13,000,000 males and 15,000,000 females who are unable to read or write, and have never been to school at all.

Miss Grace Howard, daughter of a well-known New York journalist, has determined to devote the next two years of her life to teaching Indian girls. Miss Howard will establish a school at Crow Creek Agency in Dakota.

Professor Dana, of Yale College, arrived at San Francisco last week from Hawaii, where he spent one week studying the crater of Kilauea, which he visited once before forty-seven years ago.

The following colleges have reported more than 1,000 students: Harvard, 1,600; Columbia, 1,480; University of Michigan, 1,475; Oberlin, 1,302; Yale, 1,134; Northwestern, 1,100; University of Pennsylvania, 1,069.

There are ninety-five libraries in the city of New York, yet, according to the *World*, only ten or twelve are open to the general public or about 100,000 books out of 1,400,000. Boston and Cincinnati are much in advance of New York in the matter of free circulating libraries.

Prof. Joseph C. Ficklin died at Columbia, Mo., Sept. 6. He was elected to the chair of mathematics in the Missouri University in August, 1865, and has held that position continuously since that time. He was a member of the Association for the Advancement of Science, and was the author of Ficklin's Complete Algebra, a complete series of arithmetic.

The authorities at the University of Berlin will have nothing to do with idle students. No fewer than 108 have just been struck off the rolls for "lack of diligence." Among the number are forty-eight foreigners.

An exchange says: "New Jersey appears to be badly off for educational facilities. Thirty-eight thousand children between seven and twelve years of age do not attend school, chiefly for want of school accommodations, and nearly 35,000 attend less than twenty weeks in the year. The building of school-houses does not keep pace with the growth of population."

Edward Olson, the new president of the University of Dakota, is a Norwegian by birth, and succeeded Prof. Boies, the noted Greek scholar, as professor of Greek at Chicago University, holding the position till the university was suspended. Mr. Olson is the first college president of Scandinavian origin.

WHAT DOES IT MEAN? In the last issue of the Minutes of the New England Conference, Bishop Taylor is put down as Bishop for America. This is the third time that mistake has been made, and the future historian of our church is likely to get mixed if he happens upon that mistake thrice repeated. Is there any excuse for such an inaccuracy?

I also observe that St. John's Church, South Boston, reports some debt. As it was supposed that the debt would be entirely wiped out, this probably has given occasion to some questioning in the minds of those who contributed for that purpose. The explanation is not difficult. In order to make the matter entirely clear, I shall have to repeat some things that I have said a great many times. Bro. Lyford started the subscription for the payment of that debt, securing pledges to the amount of about \$5,000. At that time it was supposed that \$25,000 would be sufficient to free the church, and all pledges were made on condition that that amount be subscribed. When I took up the work it was not considered expedient to change the conditions, although we knew that the debt was \$25,000. The sum necessary to bind the subscribers was actually pledged, but the union of the Dorchester St. and Broadway churches made it impossible for me to get any more subscriptions; so that the sum of \$2,000 of the original debt was never provided for. Many of those who subscribed were slow in paying; the promise to pay interest on sum overdue was kept in only three cases; about \$3,000 of the \$25,000 promised has never been paid. The list of the delinquents would astonish the readers of the *HERALD*. Meanwhile the interest was running on at the bank, which was amply secured by the property of the trustees. In this way the debt must have finally amounted to more than \$30,000. It is very evident that there must result a deficiency of \$7,000 or more. The amount realized by the sale of the property of the Dorchester St. Church did not begin to cover this deficiency; hence the figures in the Minutes. Had subscribers done as they agreed, there would be no debt on St. John's Church. Some of them were prevented by misfortune from fulfilling their pledges, and they wrote explaining the circumstances. Others never deemed it necessary to take any notice of repeated requests for settlement. As I am no longer receiving money for the trustees of that church, sums due can be sent to the treasurer, L. D. Packard, M. D., 538 Broadway, South Boston. Let us be honest, if we can. — *G. A. CRAWFORD.*

Waterville, Me.

BISHOP HARRIS AND DR. CURRY.

The Book Committee, at their recent special session, adopted the following minute on the death of Bishop W. L. Harris and Dr. Daniel Curry: —

BISHOP HARRIS.

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For the Year 1888.

A SPECIAL OFFER TO NEW SUBSCRIBERS.

All who subscribe at once, will get the paper FIFTEEN MONTHS FOR ONE SUBSCRIPTION.

The paper will be sent FROM OCTOBER 1, the remainder of the year free to all New Subscribers who subscribe for ONE YEAR.

When the full amount of the subscription price (\$2.50) is received, their paper will be credited to JANUARY 1, 1889.

Those who wish to subscribe, and do not find it convenient to pay now, can order the paper at once (that they may have the full benefit of the three months offered free), and forward the money between this and January 1.

The price of subscription can be paid to the preacher in charge, or forwarded direct to the publishing office, by post-office order or bank checks; or, when modes of sending are not available, the currency can be forwarded by mail at our risk.

We hope every minister will announce this offer to his congregation, and secure an increase of the number of subscribers to ZION'S HERALD on his charge.

LISTS WILL BE SENT IMMEDIATELY TO ALL THE PREACHERS.

Will each reader of the paper inform his neighbor, who may not be a subscriber, of our offer? ZION'S HERALD should be read in every Methodist family in New England.

FROM NO OTHER SOURCE CAN AN EQUAL AMOUNT OF GOOD READING BE OBTAINED FOR SO LITTLE MONEY.

The paper contains an average of Forty-Two Columns of reading matter per week, and costs but 5 Cents per Number.

Each issue contains a large amount of fresh editorial matter, and also articles from a great variety of pens, affording the most valuable information upon all the important topics of the day, while it never loses sight of the fact that it is a family paper, a religious paper, and a Methodist paper.

SPECIMEN COPIES FREE.

Letters on business should be addressed to

A. S. WEED, Publisher,

36 Bromfield Street, Boston.

The Week.

At Home.

President Hart of the Pacific Mail Steamship Company, has sold out and the control of the company passes to Jay Gould and partners. Geo. Gould has been elected president.

The U. S. Circuit Court decided against the Government in the Bell Telephone case. The court affirmed that in the absence of express enactment the Government cannot bring a bill in equity to cancel a patent.

The Mechanics Exhibition in this city was formally opened last week. Addresses were made by Newton Talbot, esq., Governor Ames, Mayor O'Brien, President Capen of Tufts College, and others.

The corn crop of the country is estimated at 1,300,000,000 bushels.

A fast train on the Mobile & Ohio Railway was wrecked near Jackson, Tenn., and twenty persons were injured.

There was a small-sized demonstration last week in Faneuil Hall to express sympathy for the condemned Anarchists.

The towns of Bradford and Sullivan, N. H., celebrated their centennial anniversaries.

The Grand Army has increased from 60,634 in 1880 to 372,674 in 1887. The gain the past year and a quarter was 46,157.

A serious mistake has been opportunely discovered in the designs for the machinery of the 6000-ton battleship, which were purchased from the Barrow Shipbuilding Company of England. They will be returned for correction.

Harry Hill's notorious concert saloon in New York has been closed.

President Angell of the University of Michigan and Hon. W. L. Putnam of Maine have been appointed on the fish commission.

The movement for the naturalization of Englishmen has reached New York.

The Todd Telephone Company has been incorporated at Indianapolis with a capital of \$10,000,000.

Since 1879, 15,000 new industries have been started in the Southern States.

Judge Barrett of New York has made a decision against boycotting.

The government has decided to appeal the Bell telephone case.

Tennessee voted on the question of amending the Constitution of the State prohibiting the manufacture or sale for use as a beverage of intoxicating liquors. The ladies worked hard to carry the amendment, but failed by 15,000 votes.

The annual Indian conference at Lake Mohonk was held last week.

The national encampment of the G. A. R. was held at St. Louis with the annual parade. The address of the retiring commander-in-chief contained gratifying statistics of growth. Judge Rea of Minnesota was elected as commander-in-chief.

The new College of Physicians and Surgeons, founded by W. H. Vanderbilt, was opened at New York.

George A. Harrington, fifteen years old, was arrested at Brockton on the charge of arson. He is suspected of setting fire to the school buildings at Vassalboro, Me., by which a boy was burned to death.

The President's westward journey began on Friday.

Mr. George W. Cable, the novelist, conducted for the first time the Saturday afternoon Bible class in Tremont Temple last week.

The nizam of Hyderabad has offered the English £400,000 to promote defenses on the northwestern frontier of India.

A Chinese transport has been wrecked on one of the Pescadore Islands. Three hundred soldiers and the captain and crew, with the exception of one man, were drowned.

The Mexican towns of Guerrero and Mier have been practically destroyed by floods.

Mme. Jenny Lind-Goldschmidt has been stricken with paralysis.

The German officials report that the recent shooting took place while the Frenchmen were on German soil.

Col. Sir Joseph West Ridgeway, recently in charge of the British commission on the Afghan boundary question, will succeed Maj.-Gen. Sir Redvers Buller as under secretary for Ireland.

The Roman police seized the Pope's jubilee medals because the word "Rex" was stamped upon them.

The British steamer "Matthew Cay" has been wrecked off Cape Finisterre. Ten persons were drowned.

The Sultan of Morocco is dead.

A mass meeting of 10,000 persons at Tower Hill, London, on Sunday, denounced the English government's Irish policy.

Germany has seized the Samoan Islands, deposed King Maitoto and set up a new native king in his place. The American and English consuls made a united protest, and refuse to recognize the new king as such.

NOTICE.—Brethren living in New Bedford and vicinity, coming to the New Bedford District Preachers' Meeting, to be held at Nantucket, Oct. 10-12, will take the 8 a. m. train at Fairhaven, connecting with the steamer at Woods Hole. All others come direct to Woods Hole. The boat leaves at 11:40 a. m. for Nantucket.

GEORGE E. BRIGHTMAN.

JUBILEE AT ROCKVILLE, CONN.—It is expected that the payment of the debt on the Methodist Episcopal Church in this place will be celebrated on Saturday, Sunday and Monday, Oct. 10-12, in connection with the meeting of the Eastern Connecticut Ministerial Association. Former pastors and members, and all who have aided in removing the debt, are specially invited to participate. Programme next week. Ministerial brethren who intend to be present at any of these services will please write to us as soon as practicable.

JOSEPH H. JAMES.

NEW BEDFORD DISTRICT MINISTERIAL ASSOCIATION.—Owing to the recent change of time on the Railroad and Steamers, all persons who intend visiting Nantucket during the week of the Preachers' Meeting must buy their tickets via Woods Hole, and take the 9 a. m. train from Boston and 8 a. m. from Providence. Brethren at Cottage City can buy excursion tickets on the Nantucket boat. Steamer leaves New Bedford at 1:30 p. m. for Vineyard Haven, Cottage City, and Edgartown.

GEORGE M. HAMLEN.

REDEDICATION.—The Methodist Episcopal Church of Leonards, N. H., having been enlarged and refurbished, will be rededicated Thursday, Oct. 13, at 7:30 p. m. Sermon by Rev. D. C. Knowles, D. D., of Tilton, N. H. Neighboring and former pastors are cordially invited to be present.

G. A. McLAUGHLIN.

NOTICE.—The regular monthly meeting of the Alpha will be held at the Trustees' Room, Jacob Steeper Hall, Monday, Oct. 10, at 1:15 o'clock.

GEORGE S. BUTTERS, Sec.

Among our new advertisements, we would call the attention of our readers to the one headed "Grand Concert." A new American Oratorio, "Emmanuel," is to be given under the direction of Mr. J. Elliot Townbridge, assisted by distinguished soloists, and a large chorus of selected voices. The talent engaged cannot fail to make the concert one of the most attractive of the season.

The Mechanics Fair is now open to the public. The immense building is filled with the greatest Mechanical Novelties, and the galleries with choice selection of Art Works. No place offers greater attraction, or more profitable entertainment for time and money spent. For additional particulars see advertisement.

Any of our readers who contemplate going to Florida may find it for their advantage to correspond with Rev. G. D. Watson, Windsor, Fla. See advertisement in this paper.

Any one wanting fine guns of best make and material should send and obtain catalogue of

specialties from the old and reliable firm Schoverling, Daly & Gales, 84 Chambers St., New York City.

FLAT LUX—was the first command ever given, and from the creation until now the efforts of man have been constant in perfecting artificial light. It, however, remained for the Bailey Reflector Company, Pittsburgh, Pa., to attain the acme of success, by an original and scientific application of the principles of reflection and refraction of light they diffuse the rays equally over large or small areas and unaffected by the height or lowness of the ceiling. This principle can be applied to either Gas or Kerosene Lamps. Send for one of their fully descriptive circulars.

"Give us this day our daily bread,"—but let it be bread as nature and God intended it should be. Wheat is in itself capable of sustaining the human body, as it contains all the life-giving elements needed. Man has invented the modern flour, by taking out of wheat nearly all the phosphates, which are the nourishing ingredients, and has impoverished our principal article of diet by giving us starch bread. The celebrated ARLINGTON WHEAT MEAL is the whole grain of the choicest selected white wheat, thoroughly cleaned and ground with great care, and it ought to be a part of every person's daily consumption.

FINE FURS!

A choice line of all kinds of FURS

can always be found at the POPULAR PRIZE FUR STORE,

39 and 41 Summer St.,

BOSTON.

Remember, Ours is the only EXCLUSIVE FUR STORE in New England, and any article purchased of us and not approved of will be exchanged, or the money refunded.

OUR SPECIALTY IS FINE FURS AT FAIR PRICES,

also.

Repairing and Order Work.

E. B. SEARS.

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MECHANICS FAIR.

SIXTEENTH TRIENNIAL EXHIBITION.

Mass. Charitable Mechanic Association,

HUNTINGTON AVE., BOSTON.

NOW OPEN.

Admission—25 Cents.

Afternoon and Evening Concerts,

BALDWIN'S CADET BAND

AND

HUNGARIAN GYPSY QUARTETTE.

ALLISTON B. CLUM & CO.,

Stationers.

WEDDING AND VISITING CARDS.

54 BROMFIELD ST., BOSTON.

GRAND CONCERT

IN TREMONT TEMPLE, BOSTON,

Wednesday Evening, Nov. 16, 1887,

7:45, When the NEW AMERICAN ORATORIO,

"EMMANUEL,"

will be produced (first time in Boston).

PICKED CHORUS 200 VOICES.

Soloists—Mrs. E. HUMPHREY-ALLEN, Miss

GEORGE EDWARDS, Mr. GEORGE J.

PARKER, Mr. CLARENCE E. HAY,

FULL ORCHESTRA, 25 MUSICIANS, and

GRAND ORGAN.

Conductor—J. ELLIOT TOWNBRIDGE.

Organist—S. B. WHITNEY.

Tickets—75c and \$1.00. ALL SEATS RESERVED;

to be obtained at ticket office, Tremont Temple, on

and after Thursday, Oct. 13.

The Congregationalist, July 28, '87, says: "The

Oratorio of 'Emmanuel' is a refined and beautiful

not too classical for the average church and audi-

ence. The author merits the gratitude of lovers of

of sacred song."

Prof. W. F. Sherwin, Conductor of Music at the

late New England Assembly, South Framingham,

writes as follows:

Boston, Sept. 21, 1887.

MY DEAR MR. TOWNBRIDGE:

"Having, during the last session of the New England Assembly, tested the merits of your new oratorio 'Emmanuel,' I desire to assure you that the work proved delightfully interesting in every way to singers, orchestra and the public; receiving enthusiastic and unqualified commendation from all. The general excellence is so uniform throughout that it is difficult to say which parts are most interesting. It is worthy of special mention that the text reflects great credit upon the composer, and in their full strength and beauty, rather than 'adapting them to the music.' The solo parts are full of beauty, and sufficiently artistic to be relieved by highly cultivated singers, while the choruses are inspiring in a marked degree, never falling to kindle and hold the interest of singers. 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